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HANDY HELPS

FOR

BUSY WORKERS.

By EDWIN W. RICE, D.D.,

Author of "Our Sixty-six Sacred Books," "Commentary on Matthew, Mark, Luke, John and the Acts," "Dictionary of the Bible," etc., etc.

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A HINT.

How shall the new convert, full of fresh zeal, win others to the Saviour? This book aims, very briefly, to suggest when, where and how this may be done successfully. That it may be truly helpful to the "Busy Worker," it gives many illustrations, examples, incidents and facts—some entirely new—from real life, to show how every Christian can be what the loving Lord desires—a consecrated, earnest winner of souls—though engaged in the busy toil of life.

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HANDY HELPS FOR BUSY WORKERS.

CHAPTER I.

THE CHRISTIAN WORKER—WHO IS HE?

"Let him that heareth say, Come."—JOHN.

WHAT is a Christian worker? One who seeks the salvation of the human race through Christ. That is the work of an evangelist, is it not? True, it is. Who then should be an evangelist? Every Christian. Oh no! say a hundred voices; that cannot be. But why not? Is not every believer a witness? And the book of Revelation at its close has this ringing command, "Let him that heareth say, Come." Now no person can be a Christian until he hears Christ's call. Whoever repeats that call begins the work of an evangelist.

EVERY CHRISTIAN AN EVANGELIST.

So the trumpet-call of the new kingdom is, "Every Christian an evangelist." Wherever this becomes the watchword, the triumph of God's Kingdom will be near at hand. The Master's

marching order is, "Go ye therefore, and make disciples of all the nations" . . . "preach the gospel to the whole creation." See Matt. xxviii. 19; Mark xvi. 15, R. V.

You say this command was meant for the apostles only. Was this work, then, to end with the death of the twelve? Every one exclaims, That is absurd. The command is to all Christians in all ages, until the work is done.

The Rev. Dr. Charles F. Beach in a suggestive little volume[1] says: "This work has not been laid exclusively upon the ministry. All who belong to Christ are required to join with them in extending the invitation of the gospel to them that are without. . . . Whoever has been called of God, has been called as a co-worker with Christ in saving souls. . . . Jesus says in his prayer for his disciples 'As thou hast sent me into the world, even so have I also sent them into the world.' He has sent his disciples to finish his work,—the work of saving the lost. And the work is not given to a particular class, but to all his disciples. This is required not only by the instructions of his word, but by the essential spirit of the gospel. Every man who is really in Christ partakes in some degree of his spirit, and of his desire to save the lost. . . . In his own sphere, whatever it may be, he must say, Come. No disciple of Christ is exempt from this service."

[1] *The Christian Worker:* A call to the Laity, p. 17.

ALL DISCIPLES EVANGELISTS.

How did the early Christians interpret Christ's command? When the great persecution in Jerusalem arose, "they were all scattered abroad," "except the apostles." Mark the exception. The apostles were not scattered; they remained in Jerusalem. What did the scattered disciples do? "They therefore that were scattered abroad went about preaching the word." Acts viii. 1, 4. Those that were scattered, and that were preaching then, were not apostles, for the apostles were still at Jerusalem. The scattered were the whole Christian assembly—in modern speech, the laity. As to one, so to every follower Jesus said, "Go thou and proclaim abroad the kingdom of God." Luke ix. 60 (literal rendering). "Go out . . . and compel *them* to come in." Luke xiv. 23. "The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." Rev. xxii. 17, R. V. "Whosoever" is the forcible and felicitous reading of the Common Version. Every saved soul is to be a winner of souls is the divine teaching. This is the very atmosphere of all of Christ's teaching. While the distinct marching order is not lacking, the mightier impulse and command appears in the whole tone, tendency and temper of the Master's strongest words. The disciple is a wit-

ness, a herald, a messenger, a winner of souls. This thought, says Dr. Pierson, "runs like a golden thread through his discourses, and even through his parables and miracles." It is the mighty refrain that stirs the soul in every work, in every event and in every sacrifice of love of the Son of God. No disciple can fail to hear this silver trumpet calling to service for the great Captain of our salvation, and for the rescue of perishing souls. Its clarion note summons the hosts of Christians of every tongue, in every land, of every age, to unceasing action, to the unending proclamation of the good news of peace, and good will toward men; "for unto you is born . . . a Saviour, Christ the Lord."

LYMAN BEECHER'S CHURCH.

When Dr. Lyman Beecher was asked how he could do so much and have such success in his church in Boston, he replied, "Oh, it is not I, but my church that does it. I preach hard as I can on the Sabbath, and then I have 400 church members, who go out and preach every day of the week; they are preaching all the time; with God's blessing, that is what brings success."

The mighty problem of the ages is salvation, the evangelization of the human race. Says Dr. Pierson, "All are to go, and to go to all." The rich legacy of every disciple is the blessed luxury and joy of winning souls to a glorious life. It is not a work given to angels, nor set aside for

apostles simply, nor limited to any class of disciples.

SOUL WINNERS.

Some Christians seem to think this is the work of ministers, preachers, and those evangelists who travel from town to town conducting revival meetings. Or possibly it might be what Sunday-school teachers ought to do, but not the ordinary lay member of the church.

Some people seem to think that women and children may have a duty to God, but men must look out for the family—must be bread-winners. They suppose that being "bread-winners" gives them a release from becoming "soul-winners" and from serving God in any special way. Thus it comes that two out of three of the members of churches in America are women. The men meanly shirk their responsibility in religion, throwing it upon their wives, and sisters, and mothers. But they cannot thus escape personal responsibility to God and to their fellow men. If they could, they would thus miss the greatest joys of their lives, that of living for God themselves, and of persuading their brother-man to live for him also. This is the happy privilege of all in the Christian church; of the great host of Christ's humble followers. What a mighty power would Christians be in the world, if they were completely filled with the spirit, impelling them to the work of winning souls for Christ!

CHAPTER II.

THE WORKER—MAGNITUDE OF HIS WORK.

"Go ye therefore, and make disciples of all the nations."
—JESUS CHRIST.

"THE world for Christ" is the Christian's watchword. For, there is a Christ for the world. What is the disciple's work? To the best of his ability, and opportunity, he is to be an evangelist. Obviously, then, his work is to make the gospel known to every creature. His work takes in the whole world unsaved. The command takes in the race now living: it takes in every generation of man also, to the end of time. It reaches out to the future of the millions of souls at present in the world, and to all the other millions that shall be, until "the earth also and the works that are therein shall be burned up." 2 Pet. iii. 10. To evangelize the world, therefore, is a gigantic problem. With the present force of gospel laborers, and at the present rate of progress, it would take well-nigh a thousand years to make the gospel message known to all non-Christian peoples.

ONLY PLAYING AT MISSIONS.

The mission of Christianity is to save the world. But as Dr. Duff exclaimed "Christendom has

only been playing at missions," even in the nineteenth century.

For the present population on the globe, according to the best computations, is about fifteen hundred millions. About five hundred millions of these are nominally Christians, and perhaps seven hundred millions have heard the gospel in some way. But fully eight hundred millions have never heard of this message, much less have ever come under its influence. A careful student of this problem has declared that if all the missionaries, evangelists and teachers in pagan, papal and Moslem lands, including men and women, foreign born and native born, were wisely distributed, each one would have twenty-five thousand souls for which to care. But they are neither wisely nor economically distributed, and there are millions of the human race still wholly beyond the possibility of being reached by any of these gospel workers.

GAINS OVER LOSSES.

Even in Christian lands the chief gain by additions to the body of Christian professors over the losses does not exceed three per cent. a year; and the average gain by conversions for the past fifty years has not been over seven yearly for every hundred professed Christians. It would be hard to dispute the statement that the total gains in the population of the world yearly, greatly exceed the total gains made by Christianity in all

the forms of its activities. And this is true in face of the fact that in the nineteenth century the greatest advances have been made in Christian missions that have ever been made in any, if not in all the centuries since the foundation of Christianity.

MENACE OF MODERN CITIES.

Moreover, the phenomenal growth of modern cities is seriously complicating the problem of evangelization. There has been a marked redistribution of population going on during the past twenty-five years. Great cities are growing greater far faster than the wider country is growing; while large portions of the vaster country outside of the cities are gradually being depopulated. This process is going on in some of the oldest as in the newest Christian nations. London is two thousand years old; yet four-fifths of its increase of population has been added during the nineteenth century. Paris also has gained fourfold in a century. Even old Rome has doubled its population since 1870. St. Petersburg has gained threefold in seventy-five years, and Calcutta has done nearly the same in seventy years; Berlin also.[1]

But in our own country these marked changes from rural to urban population are greater than those abroad. Chicago has more than doubled her population in a decade; but in that same

[1] See further statements in Strong's *Twentieth Century*.

period 792 townships in the state have been partly depopulated.

From 1880 to 1890 the cities in our country gained sixty-one per cent. in population, while the rural population increased only fourteen per cent. In ten thousand townships it actually diminished.

CITY CHURCHES.

These phenomenal changes have been accompanied by corresponding changes in the progress of evangelical religion. The best available statistics from the United States census and from other sources show that in 1840 there was in Boston one Protestant church to every 1,228 souls. In 1890 there was only one to every 2,580 souls. In New York in 1840 there was a Protestant church to every 1,992 souls, but in 1890 only one to every 4,360 souls. It is said that in 1890 our larger cities generally had only half as many Protestant churches in proportion to the population as they had fifty years earlier.

GAINS IN CHURCH STRENGTH.

But there is another side to these discouraging figures, that have been paraded before us lately, on the platform, in the press, and through circulars. While in some great cities the evangelical churches may not be proportionately so numerous as fifty years ago, many of them were each more than twice as strong in 1890 than they were in 1840, and they continue steadily to gain in num-

bers and in influence. It is vastly wiser and better to have proportionately fewer churches, and have them strong, than to multiply churches, only to have them weak, their sickly existence continued by the sufferance of a worldly community. Moreover the number of members in evangelical churches was one to every fourteen and one-half of population in 1800, but during the century the proportion rose over threefold—being equal to one in every four and one-half in 1890. This was a gain far greater proportionately than the gain in population in the same period.[1]

Again, the census reports show that two-thirds of the entire population of our nation still live in the country districts. If one-half of these country folk absent themselves from church, and do not allow the gospel to control their lives, here is clearly the largest work, and the greatest problem to bring the gospel to them, and to make them disciples.

INCREASE OF CRIME.

However, the census reports do show an alarming increase of crime, along with the increase of our great cities. For example, in Philadelphia there are seven and a half times as many crimes to a given population, and in Pittsburgh and Allegheny nearly nine times as much crime as in the average rural county of Pennsylvania. Thus

[1] The gain in population in the whole country was twelvefold, while the gain in church membership was thirty-eightfold.

the massing of population in our great cities is a menace to the progress of religion, and renders the problem of evangelization increasingly difficult.

NEGLECT OF CHURCH.

Furthermore, the late Earl of Shaftesbury declared that not more than two per cent. of the workingmen in England were accustomed to attend public worship; and Dr. Christlieb presented a carefully-prepared report to the Evangelical Alliance at Copenhagen, showing a widespread falling off in attendance on public worship in Europe during the previous twenty years, followed by a marked increase in crime. Berlin then had one church for every 50,000 of population, and only about two per cent. of population regularly attended public service. In Hamburg it was claimed that only one and one-quarter per cent. of the population were regular attendants on public worship. In London 1,250,000 out of 4,000,000 neglected public worship. And the non-attendance at worship in America was so conspicuous as to lead the late Dr. John Hall to say that England was composed of churchmen and dissenters, but America of churchmen and absenters.

RURAL DISTRICTS, WHY BETTER?

But this tendency to neglect the church and the gospel in the great cities is not so serious as a similar tendency in the rural districts. For

statistics show that the greater portion of young men who enter the ministry come from rural homes, and have had their early bias and instruction amid rural surroundings. It was Dr. Mark Hopkins who said, "You might sweep the whole of New York City into the ocean to-morrow, and the country would recover quicker, and come out of it better than if you should destroy a similar number of men and women, and an equivalent amount of property in the country towns." This is because there is a greater individuality and a wider and more even distribution of ability, wealth and influence in the country than in the city. There are also better conditions for the development of right moral principle, and healthy social character. The country youth coming into contact with the city-bred in the business of life, wins the race in five cases out of seven, chiefly owing to better early environment, and better means for developing strong character.

But in the best states there is room for a large gospel work. Dr. S. W. Dike says that in the fourteen northern states east of the Mississippi, the non-church goers are found largely among those who live more than two miles from the nearest church, the proportion being fifty per cent. greater outside that limit than within it. Professor F. G. Wright, of Oberlin College, states that one half of all the population in the state of Vermont never go to church. Vermont is a

rural state yet believed to be one of the best in the Union.

Since two-thirds of the entire population of the Union live in the country, here is where the Christian worker must direct his chief energies if he would bring the gospel to the masses. Some churches have mission stations in rural districts, and occasional preaching service is held in country schoolhouses. Another most efficient and inexpensive agency is the Sunday-school. The missionaries of the American Sunday-school Union, for example, report that they establish from 1,500 to 2,000 Bible study services each year in as many needy rural communities. But there are, it is said, still about 10,000,000 of youth in the land that do not come under gospel influences.

BACK TO PRIMITIVE PLANS.

It is evident then that in order successfully to accomplish this gigantic work, Christianity must turn to its primitive methods. If the Kingdom of God is to triumph speedily over the world, the proclamation of the gospel must not be limited to a select class, whether they claim to be successors of the apostles, prophets, or to an ordained class of teachers, ministers, priests, or even special evangelists. The entire host of Christ's followers must each recognize the Lord's command, "Go ye into all the world, and preach the gospel to the whole creation." Mark xvi. 15, R. V. Every Christian must be a servant not only

to his fellow Christian, but to the world unsaved. For that word "minister" in the New Testament conveys no idea of superiority nor of command nor of domination. It is rather the badge of subordination and of service. "Whosoever would become great among you, shall be your minister (literally 'servant'): and whosoever would be first among you, shall be servant of all (literally 'slave to all')." Mark x. 43, 44, R. V. All impartial church historians affirm that the spirit of early Christianity required all believers to become evangelists and witnesses to the truth, and that a priestly or privileged class of preachers was alien to its spirit. Even Hilary, an early deacon at Rome, declares that in order to the spread of Christianity all must be allowed to evangelize and even to baptize, and to explore and explain the Scriptures. Tertullian declares also not only that the laity have a right to teach, but may also have a right to use all the instruments of grace connected with the sacraments, even to the administering of the same. A few, like Ignatius, near the close of the second century, preferred to have nothing done without bishop or presbyter or deacon. But the views of the great host of Christians during the first two centuries were for the widest service by every Christian, and that every follower of the Master should proclaim what the Lord had done for his soul, so that others might be won to his service.

Does any one say this work of evangelizing the world is impossible? Hear the Master's reply: "With men this is impossible; but with God all things are possible." Without him the salvation of a single soul is not possible; but with the baptism of the Spirit such as it has pleased God to vouchsafe to his people in the past, and of which he gives a larger promise in the present and for the future, it is possible within one generation to have the whole world know of Christ the Saviour.

CHAPTER III.

THE EVANGELISTIC WORKER'S MESSAGE.

"We preach Christ crucified."—PAUL.

IF the angel Gabriel should send to the human race a telegraphic message of only ten words, it might run thus: "Man is lost by sin; Jesus Christ is man's Saviour." And this must be the beginning, the middle and the end of the evangelistic message. Man has wilfully wandered from God; he must willingly turn back to God.

It is said of Nettleton that he could stand before an audience and slowly repeat: "I—thought—on—my—ways—and—turned—my—feet—unto—thy—testimonies," with such graphic and feeling power that the whole assembly would be mightily moved, as by a divine impulse, before he began to preach. It was the power of the divine word, spoken with an unction from the divine Spirit. This power to use the word is what every evangelist must learn. This is what he must do, use the word which is the sword of the Spirit.

AN EVANGELIST.

What in reality is an evangelist? He is one who tells good news. This is the literal mean-

ing of the word. If the message is good, it is natural to suppose that the messenger is good also. But the word evangelist does not say what kind of good news the message is, nor does it say what sort of a character the messenger may be. In Christian circles, however, the word has a definite and distinct meaning. When Paul says to Timothy, "Do the work of an evangelist," it is clear that he wants Timothy to proclaim to man the good news of salvation, and not to busy himself with telling some other and worldly kind of news.

PASSION FOR SOULS.

The evangelist must be on fire with a *passion for souls.* He must, like his Master, seek the lost. To him all mankind—the masses as well as the millionaires, the lapsed as well as the learned classes—are alike dead in trespasses and sins. When reproved for spending so much time, labor, and zeal for bettering workingmen, and asked how he, a man of such great refinement and such cultured sensibilities, could endure the close contact with so much that was coarse and rude, F. W. Robertson replied, "My tastes are with the aristocracy, but my principles are with the mob." And Sir William Hamilton said, there is nothing great on earth but man, and nothing truly great in man but mind.

Of Jesus it was repeatedly said, the scribes and Pharisees murmured against him, the priests de-

spised him—but the common people heard him gladly. God hath *chosen* the poor of this world, rich in faith. He calls not many rich, mighty, learned, noble, high-born. He calls the "foolish," the "weak," the "base," the "despised" and the nobodies, that no flesh should glory before him. See 1 Cor. i. 27, 28, R. V. Matthew Arnold used to speak of society as the upper class—materialized, the lower class—brutalized, and the middle class—vulgarized. But God is no respecter of persons, of class distinctions; all have sinned—all have come short of the glory of God—all need a divine Saviour.

EVERY CHRISTIAN AN EVANGELIST.

Why then should not every Christian be an evangelist, telling others the wonderful story of salvation? "Oh, but," says one, "I haven't the gifts; that takes a preacher." Another exclaims, "I don't know enough; that requires a teacher; and if I did know enough, I haven't the tact to succeed." But, dear friends, you are not asked to be either a preacher, a pastor or a teacher. Paul tells the Ephesians of five kinds of service which contribute to the building up of Christ's kingdom. There are apostles and prophets and evangelists and pastors and teachers. Each of these renders a service valuable in itself, but different from each of the others; and they are all for the perfecting of the saints. The evangelist is entirely distinct from the preacher and

teacher. His work is very simple: it is to take the good news of the gospel of Jesus Christ to the unconverted. The pastor and teacher are to instruct those who have received the gospel message. Captain W. E. Smith, the secretary of the Evangelization Society of England, says, "We have the same authority for the work of the pastor and teacher as for that of the evangelist; therefore those who call themselves evangelists must recognize the work of the ministry also."

GOD'S MESSAGE.

The guide book for the evangelist must be the Bible. In it he must find God's message to the people; and he must study that book with an earnest desire to find out what message God would have him proclaim.

What is the message the Bible sends to the human race? God's Revealed Word—

1. Declares that man is a sinner.
2. It tells of God's way of saving men.
3. It tells how man may receive that salvation.
4. It tells the consequences of rejecting it; and
5. It explains what salvation is.

Notice that again and again the Bible iterates and reiterates that man sinned. Indeed the Bible never would have been written—would have no reason for being—had man never sinned. Upon this awful fact the whole framework of the Bible rests; and because of that sin, God made the

written revelation to man, to declare the way of salvation.

This is the mighty theme of every saved soul, of every evangelist: man lost through his own disobedience and dreadful sin; saved through the wonderful sacrifice of the Son of God. This is the profoundest wisdom—the wisdom of God. It is not needful to understand the philosophy of it; only tell the story, proclaim the gospel.

> "I preached philosophy, and men applauded;
> I preached Christ Jesus, and men repented."

Learn what that means: to preach Christ Jesus in all "his fulness (literally 'overflowing fulness') which ye have received, even grace upon grace." See John i. 16. The soul must be saturated with this thought—baptized with the fire and spirit of it.

Then there must be a strong, clear, incisive and impassioned presentation of all that this means to the unconverted soul. Such a soul is dull in apprehending this truth. It is exceedingly slow in taking it in. Even so, when the truth dawns at all, it often comes by little and little. A very small point can be impressed—and only one point—at a time. Mark this as the common rule.

FIVE POINTS.

W. E. Smith, of the Evangelization Society of England, suggests, out of his varied experience,

that the message may be presented in these *five* successive points:

1. Man is in a sinful and lost condition, not only by the fall, but also by personal sin.

2. God has provided salvation for lost man, by the sacrifice of the Lord Jesus Christ, who bore our sins in his own body on the cross.

3. Man, a sinner, may obtain salvation by faith in Christ.

4. The fruit and consequence of this faith is a changed life.

5. The grave responsibility of all who hear this message.

He regards this order in presenting the truth of the message as very important. Each point should be made quite clear. Make sure that one point is fully understood and grasped by the hearer, before taking up the next. Some lose the order and begin with the last point, and thus seem like one beating the air.

For one must be convinced that he is a sinner —lost—before he will have any desire to be saved.

I. MAN A SINNER.

Suppose the houses opposite you are on fire. You have escaped from the burning buildings as with your life, and rejoice that you have. But you see the buildings filled here and there with people, and you want to save them. They do not know the houses are on fire; you shout to tell them, but they do not believe you. They

think you are fooling them; they will not believe there is any danger, nor any fire. Then you redouble your earnestness; you shout again and again; you point out the evidences of the fire,—the smoke, the crackling of the flames, the falling timbers; you strive in every way to convince them of their danger. You tell them the house is burning over their heads, and will soon crash in upon them. So step by step you arouse, convince and alarm them. Then, bewildered, they know not which way to escape. The smoke fills the stairways, the flames shoot up the elevator shaft, the heat drives them to desperation. You point them to a way out. They rush to safety under your direction. It was useless to tell them of a way out until you had convinced them that the house was burning over their heads. They would not move; they would pay no attention to your advice. So the sinner must be convinced of his danger, his lost condition, before he will wish or care for salvation. Hence make clear the first point:

Man is in a sinful and lost condition, not only by the fall, but also by personal sin.

The unconverted soul is in danger. You must make that danger so clear that that soul will see it, will believe it, will feel the lost condition. This can be done only by using the Word of God.

There are two steps in this work. Impress the fact of a sinful nature in all, as a consequence

of man's first disobedience. This is a hard truth for the unrenewed soul to receive. It can best be shown by clear declarations from the Scriptures. Read Rom. v. 12–14, 17–19; 1 Cor. xv. 22; Rom. iii. 10; viii. 7; Mark vii. 21; Gal. iii. 10, and many similar passages. Do not attempt to argue with the unconverted on *how* Adam's sin could make the race sinful and all men sinners. It will usually be worse than a waste of words to attempt to explain *how* it was that by one man's disobedience many were made sinners. Better state the fact in Scriptural language, giving the book, chapter and verse for what you assert, without further argument.

CONSCIOUSNESS OF SIN.

The next and the stronger way to reveal the lost condition of the soul without Christ is to appeal to man's consciousness of personal sin. Read the picture of man by nature as sketched by an apostle's pencil in such passages as Rom. i. 29–32; vi. 15–23; vii. 9–25; 2 Cor. v. 11, 19, 20; xiii. 5; Gal. v. 19–21; Eph. iv. 17–19; 2 Thess. ii. 7–12. These cannot enter the heavenly city. Rev. xxii. 15. It is not merely that men are born of sin, with sinful hearts and have sinful natures; it is also that man indulges rather than tries to restrain that sinful tendency. The soul drifts; tiring of any struggle toward truth, right and God, it floats away on a sea of amiability, jovial good nature. when the body is full of

animal spirits, or dumpish, churlish or ugly when the digestion is bad. Thus the person lives only along the lower nature in common with the brutes, forgetful and neglectful of the higher that was made in the image of God.

It is unbelief in God that thus becomes the greatest sin and the root of all sin; that makes the soul at enmity with God. This is why sin is devilish, of the devil-nature. John viii. 44 and 1 John iii. 4. Whatever is not of faith is sin, Rom. iv. 23; it springs from a bad heart. Matt. xv. 19. So long as the heart is unrenewed, the life must be sinful. Gen. vi. 5; viii. 21.

How does God regard a sinful race? Read and reread John iii. 16 until your soul is saturated with the marvelous depth and grace of those words. The perishing world, moving the love of God to save it; and so moving him that he willingly gave up the loved One, the only begotten Son of God, for its salvation. Mercy beyond measure! grace, infinite grace, for the bitterest enemies!

2. CHRIST THE SAVIOUR.

God has provided salvation for lost man by the sacrifice of the Lord Jesus Christ, who bore our sins in his own body on the cross.

"For God so loved the world." John iii. 16. It was the love of God that planned and brought redemption. God did not require to be appeased nor reconciled to man, for he loved him—so loved

him that man was not left to himself in his ruin. God called to him out of his loving heart. He sent his only Son to save the lost. What wonderful love! Whosoever believeth on Jesus Christ will not perish, but will have eternal life. "Can Christ save me?" asked a middle-aged man. "Oh yes." He says "Whosoever"; that means you. It was God's plan to save sinners in Christ. "God, who hath saved us . . . according to his own purpose and grace." 2 Tim. i. 9. "Salvation belongeth unto the Lord." Ps. iii. 8. He saves through Christ alone: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts iv. 12, R. V.

Show what Christ did and suffered for the sinner on the cross. It is not the cross, however, that saves, but Jesus Christ; it is not the material blood of Christ that saves; it is Christ that saves. People talk so much about the cross as sometimes to give the impression that the cross saves. Some exclaim that a "drop of his blood will cleanse from all guilt." But that is misleading; the blood will do us no good unless we accept Christ. He shed his blood for us for the remission of sin. Remember then, it is Christ, and Christ alone, that saves the sinner.

This is a very simple truth. It is so simple and elementary that you think everybody knows it. But thousands mistake it, misunderstand it,

stumble just here. So make it very clear: Christ Jesus bore our sins in his own body on the cross.

3. SALVATION BY FAITH.

Man, a sinner, may obtain salvation by faith in Christ.

The sinner, the moralist, the professed religionist, cannot *buy* salvation; he must accept it. If he would have it, he must receive it on God's terms and in God's way. He may not understand the why nor the wherefore. The mode of it and the reason for doing it may be, it is, a deep mystery. The sinning soul is not required to explain it; all he has to do is to have faith in Jesus Christ as his Saviour. If he is too weak even to have the faith, God will give that to whomsoever has the faintest desire for it. Saving faith is the gift of God. Eph. ii. 8; compare Rom. xii. 3.

While man, a sinner, is saved by the grace of God, that salvation comes by faith in Jesus Christ. "Believe on the Lord Jesus and thou shalt be saved, thou and thy house," said Paul to the jailer. Acts. xvi. 31, R. V. "If thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Rom. x. 9, R. V.

You cannot earn it by good works, "for by grace ye have been saved through faith: and that not of yourselves; *it is* the gift of God." Eph. ii. 8, R. V.

Those very weak in the faith may be saved, but they will not do much toward saving others; it takes fuller faith to do works for the Master. Even the apostles could not cure the child at the foot of the Mount of Transfiguration. Matt. xvii. 19, 20; xxi. 21; see also Mark ix. 23; Luke xvii. 6. Lady Huntingdon invited a brother of George Whitefield to tea. He was concerned about salvation. After many fruitless efforts by Lady Huntingdon to comfort and direct her guest, he suddenly exclaimed, "I'm lost! I'm lost!" "Bless God for that!" cried Lady Huntingdon. In blank amazement Whitefield put down his cup, and, looking at his hostess with surprise tinged with indignation, he said, "Why do you bless God that I am lost?" "Because Jesus Christ came to save the lost," was the calm reply of the hostess. That proved the needed word to arouse his faith. Whitefield had peace from that hour.

As Moses pointed to the brazen serpent and commanded the people to look and live, so point to Christ and bid the convicted soul to trust Christ and receive eternal life. It is well to urge the soul "Come to Jesus"; it is better to show that soul who and what Jesus is to the sinner.

4. THE NEW LIFE.

Jesus said plainly to Nicodemus, "Except a man be born anew, he cannot see the kingdom of God." John iii. 6, R. V. "I will put a new

spirit within you." "A new heart also will I give you," says the Lord. Ezek. xi. 19; xxxvi. 26. Paul says we are baptized into Christ Jesus that "We also might walk in newness of life." Rom. vi. 4, R. V. So great is the change that he calls it a spiritual resurrection from the dead. Eph. ii. 5; Col. iii. 1.

The fruit and consequence of this faith is a changed life. The unconverted soul lives for self in some form. It may be a very subtle form, hard to distinguish from the new life; it may be a very gross form, so that the outward change is painfully marked, so strong is the contrast. In either case conversion is a changed life—a life for God. Make it clear what conversion is in your own mind; then you may make it fairly clear to others. There is a deep fog on this subject, alas! too often in Christians' minds.

HOW CONVERSION DIFFERS FROM REGENERATION.

Conversion should never be confounded with regeneration. The two never are confounded in Scripture, though they often are by evangelists, teachers, and Christian writers. Whoever will carefully study the original Scriptures or the Revised Version of the New Testament will see that conversion is uniformly represented as the act of the human soul, while the new birth, or regeneration, is represented as an act of God. There is no warrant in Scripture for the teaching "be converted," as if it were something the soul

must submit to have done. It is rather something God requires the soul to do.

The common English Version indeed does confuse the two by a faulty rendering of the word in the passive form, "be converted"; but in every case where the word occurs in the Greek it is not passive, but should be rendered, as in the Revised English Version, "turn" or "should turn," thus declaring that it is man's act which is described. See Matt. xiii. 15; xviii. 3; Mark iv. 12; Luke xxii. 32; John xii. 40; and compare Acts. iii. 19; xxviii. 27; and James v. 19, 20, R. V.

But some will say the other is the common way of stating this truth in the early days of the reformation. That is not so clear; but if it were, the word of God is what the evangelist is to use, and that word is plain on this point. Conversion is not regeneration. You cannot with reason tell a soul to regenerate itself, but you are authorized by the word of God to tell every human soul to turn to God. Regeneration is the work of the Holy Spirit, and his alone. To "turn" to God is the work of a human soul, and of it alone. And God promises to give, and always does give, grace to any soul that wills and seeks to turn to God, and to that soul alone.

What, then, is conversion? A solemn thing, surely. It is a very radical thing, turning from self and the world to God. No one who understands the issue will talk as though this was not

a serious and solemn thing. It is a serious thing to face the God that makes and the Christ that redeems us.

Therefore you ought to make it clear that the soul must turn to God. Every one that seeks the aid of the Holy Spirit may do this. The regeneration or "new birth" is the Holy Spirit's work. He is ever waiting to do that, and will do it effectively when the soul turns to God. More than this, he will help the soul to turn to God.

5. MAN CHOOSES LIFE OR DEATH.

Consider, then, the grave responsibility of all who hear this message.

This message must be met and squarely faced. It cannot be dodged, tossed aside as of small consequence, nor evaded. It demands an answer, a response. Whoever neglects it by that act declares either that he does not believe the message to be true or that he is determined to fight God. There is no neutral ground. The soul must decide for God or against him. Neglecting to make deliberate choice puts the soul as effectively among the enemies of God's kingdom as if a deliberate choice to fight God had been made.

So the message proves to one class a savor from life unto life, and to the other class a savor from death unto death. See 2 Cor. ii. 16, R. V.

"How shall we escape, if we neglect so great salvation?" Heb. ii. 3. And again the same

writer adds, "See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him that *warneth* from heaven." Heb. xii. 25, R. V.

Whatever may be your views upon the theological doctrines of ability and grace, or your theoretical beliefs on these subjects, practically you know that the choice is yours. It is consciously within your field. You believe that though you choose to do this, and did not choose to do the opposite, you could have made a different choice if you had willed so to do.

PENALTIES.

Human law, with its penalties, recognizes this in all its enactments. Upon this principle of personal responsibility man pivots all his punishment of crime; and this personal responsibility rests upon the deeper basis that man ought to obey just and right law. So God makes an appeal to man on a similar basis of what man ought to do. If the soul *could* not possibly think, speak, nor do other than it does, such a soul would not and could not have any sense of guilt. The soul does feel guilt; hence personal responsibility is clear, just and holy, rendering the law also holy. Read Paul's masterly argument on this subject in the letter to the Romans.

Make the truth red-hot with the intensity of your faith, fervor, and swiftness of statement.

Let the message be that of the Spirit, glowing with the Spirit's power, sweeping the intellect, swaying the emotions, storming the conscience, swinging the will completely around toward God and salvation. When the Spanish fleet of warships attempted to escape from Santiago de Cuba, the American squadron bombarded them with a terrific hail of shell and shot that was perfectly irresistible, and would have annihilated them had they not surrendered. So the souls that attempt to escape from the message of heaven need to have a perfect storm of warning, promise and reproof from the arsenal of the Almighty until they are so overwhelmed that surrender is the only thing they can think of—their only refuge.

CHAPTER IV.

PREPARATION FOR WORK.

"To every man his work."—JESUS.

IF one was called to aid a great artist or architect, he would want to make some preparation for it. The Christian is called to co-work with the Divine architect in building up spiritual character. How shall he prepare for it? The first Christians were directed to wait in Jerusalem until they were clothed with power from on high. Luke xxiv. 49, R. V. They waited, therefore, for the promise of the Father, the baptism of the Holy Spirit. Acts i. 4, 5.

No person is prepared for the work of winning souls, without this baptism of the Spirit. The usefulness of one's service, and the character of it, will be measured by the fulness of this spiritual enduement.

1. THE SPIRITUAL PREPARATION,

then, is first. This will come by waiting in the presence of God. Communion and prayer with God must be fervent, continued and earnest. It must be accompanied by a full surrender to God's will.

The pure in heart shall see God. Keep there-

fore, a clean conscience, and a healthy, undefiled heart. Said McCheyne, "study likeness to Christ in all things." Of Janeway, his brother writes: "I once hid myself that I might take the more exact notice of the intercourse that I judged was kept up between him and God. Oh, what a spectacle did I see! Surely a man walking with God, conversing intimately with his Maker, and maintaining a holy familiarity with the great Jehovah. Methought I saw one talking with God. I saw a spiritual merchant in a heavenly exchange, driving a rich trade for the treasures of another world. Oh, what a glorious sight it was! How sweetly did his face shine! Oh, with what lovely countenance, did he walk up and down—his lips going, his body often reaching up, as if he would have taken his flight into heaven! His looks, his smiles, and every motion spoke him to be upon the confines of glory!"

Walking with God seems a very commonplace truth. "Translate it into action," writes another, and "how lustrous it becomes! The phrase, how hackneyed—the thing, how rare!"

WHITEFIELD AND GARRICK.

Whitefield was noted for the marvelous tenderness of tone in his boldest and most impassioned appeals. This tenderness sprang from the vividness of his sense of the presence of God, through prayer. The famous actor Garrick once said that he would give an hundred guineas to

be able to say "Oh!" as Whitefield could say it. Yet Whitefield was neither an actor, nor a rhetorician. He spoke from such profound emotion of the heart, that he could make an audience tremble or weep, by merely pronouncing a word like Mesopotamia, so hearers declared. He put life, reality, power into every sentence. Truth was translated into living scenes. It was his heart in his words, that struck the trumpeter and fiddler dumb with amazement, to hear Whitefield suddenly call to the angel Gabriel, "Stop! wait! to bear yet to heaven, the news of one sinner reconciled to God!"

When a soul is stirred thus by deep feeling, other souls must feel,—they must be moved as by a power divine.

FINNEY'S EXPERIENCE.

Charles G. Finney, describing his own experience, says, that he continued crying in prayer, "Lord, thou canst not lie; I take thee at thy word; I do search with all my heart; I know that I have found thee." Then peace filled his soul. Love flooded his whole being, till he cried out, "Lord, I can bear no more."

First of all then, walk with God; wait for the baptism of the Spirit continually; receive to the full that enduement of power from on high.

You ask, how may it be obtained? As every other gift from God. It comes through prayer and faith. Study the Word of God, until you

perceive how wonderful a gift this is. Then study again until you have some idea of how great your need is of the gift. Mark how freely and largely God is willing to bestow it, how far-reaching and strong are his promises to grant it to every soul that asks. According to your faith be it unto you is his repeated word to seekers. Is your faith weak? Continue earnestly the prayer, "Lord, increase our faith."

MOODY'S PREPARATION.

D. L. Moody tells how he was prepared for winning souls. He says: "I had been a Christian twenty-one years, and had worked in a mission school in Chicago. A blessing of God came upon that school through one of its teachers. This teacher had been very faithful. But we labored there for numbers, more than we did for winning souls.

"This teacher came into the store one day. He had been bleeding at the lungs again, and his doctor had given him up to die. He wore a long sad face. 'Well, you are not afraid to die, are you?' I asked. 'No. I am not afraid to die; but I am afraid to meet my Sabbath-school class before the throne of God,—none of them are Christians. If I had been more faithful, I might have brought them to Christ.'

"Before leaving for his eastern home to die, he went and prayed with each of his class. I drove him around from one house to another.

When his strength failed, I gave it up for that day. The next day we started out again, and the next and the next. Thus for ten days he labored and prayed with them, until all were brought to Christ. I suggested that the whole class meet the teacher. They did, and that night I got a new impulse for heaven and was full of work. If you could have heard that teacher pray for those scholars, that God would keep them faithful, it would have stirred your hearts. Then one and another of the scholars tried to pray, but some broke down in tears.

"The next night the teacher was to leave. About sundown we went down to the station. There had been no appointment to meet, but there was the whole class. They sang,

"'Here we meet to part again'

then the teacher stepped upon the platform of the slowly moving train. I shall never forget how he pointed to yonder sky, saying, 'Meet me there.' Oh, I went to work for Christ, as I never went to work before.

"After a time they got me into committees. I was president of this and that committee, and forgot to work for souls, and at last I lost the power. I preached and preached, but it was beating the air. A good woman said to me, 'Mr. Moody, you don't seem to have power in your preaching.' Oh, my desire was that I might have a fresh anointing. I requested this woman and a few

others to come and pray with me every Friday at four o'clock. How pitiously I prayed to God that he would fill the empty vessel!

"After the fire in Chicago I was in New York City, and going into a bank in Wall Street, it seemed as if I felt a strange, mighty power coming over me. I went up to the hotel, and there, in my room, I wept before God. I cried, 'O, my God stay thy hand.' He gave me such a fulness, it seemed more than I could contain. May God forgive me, if I should speak in a boastful way; but I do not know of a sermon I have preached since, but God has given me some soul.

"I would not go back where I was years ago for all the wealth of this world. If you would roll it at my feet, I would kick it away like a football. I seem a wonder to some of you, but I am a greater wonder to myself.

"These are the very same sermons I preached in Chicago, word for word. It is not a new sermon, but the power of God. It is not a new gospel but the old gospel with the power of the Holy Ghost."

BRAINERD TAYLOR'S BLESSING.

This power of the Spirit, following a complete consecration, is not merely a modern experience. Nearly a century ago David Brainerd Taylor records a similar fervor of spirit. He writes:

"For some days I have been desirous to visit some friends who are distinguished for fervor of

piety, and remarkable for the happiness which they enjoy in religion. After my arrival I took a hymn-book, where I found a hymn descriptive of my situation. This increased my desire that the Lord would visit me, and baptize me with the Holy Ghost. I lifted my heart in prayer that the blessing might descend. My earnest desire was, as it had been ever since I professed religion six years before, that all love of the world might be destroyed, all selfishness extirpated, pride banished, unbelief removed, all idols dethroned, everything hostile to holiness and opposed to the divine will crucified. . . .

"At this junction I was most delightfully conscious of giving up all to God. I was enabled to say in my heart, 'here, Lord, take me, take my whole soul, and seal me thine; thine now, thine forever.' Then there ensued such emotions as I never experienced before,—all was calm and tranquil, silent, solemn, and a heaven of love pervaded my whole soul. Shortly after, I was dissolved in tears of love and gratitude to our blessed Lord.

"But this is not all: since that blessed season I have enjoyed times of refreshment, in which I have gained nearer access to God. I have enjoyed his presence from day to day. Oh, the peace I have had, and joy in the Holy Ghost! It has flowed like a river. I have been happy in my Lord; I have exulted in the God of my salvation."

The power of the Spirit came in similar ways upon the disciples at Pentecost, upon Peter before the Jewish council, upon Stephen, upon Samaritan disciples, upon Saul, upon the Gentiles at Cæsarea, upon Ephesian disciples, and upon the whole church which "walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied."[1]

2. MENTAL PREPARATION.

The Lord never does for a disciple, what that disciple can do for himself. God has given man a mind to think, to inquire, to study his will and word. Many hints toward this mental preparation will be found in the admirable little works of Spurgeon on "Advice to Seekers," "Counsels to Workers," "Words of Cheer" and in such recent brief books, as "Gateways to the Bible" and "Is Christianity True." Also "Our Sixty-six Sacred Books," what they are and how they came to us, gives a concise and intelligent explanation of our English Bible. "Excuse Me," by Mr. Stiles, points out many bright, common sense ways of meeting the prevailing excuses for not becoming a Christian.

STUDY THE GUIDE BOOK.

But before and above all, the evangelistic worker must be a master of one book, the Bible. It is his guide book, his daily companion—his meditation day and night, his constant mental

[1] See Acts ii. 4; iv. 8; vi. 5; viii. 17; ix. 17; x. 44; xix. 6; ix. 31.

food. Study it, seeking the illumination of the Spirit.

Read any of the simple narratives of the struggles of D. L. Moody to overcome the defects of early education, and how he spent days, weeks, and months of study to master the Bible, and to become familiar with the most forcible and simple language, the most scriptural forms of expression, as well as the most profound spiritual truths, and the most direct methods of reaching the heart.

Whether the Bible, or any other good book is read, the reading must be followed by careful thinking. Always inquire, "What does this passage mean?" "Do I understand it?" "Could I make it clear to one who had never read it?"

If this is not done, one may have a wide familiarity with the words of Scripture and very little idea of their true sense.

BLIND ALLICK.

The famous "Blind Allick," (Alexander Lyons) of Stirling, Scotland, is a notable example of great knowledge of the words of the Bible and a gigantic memory, but with no real knowledge of its meaning and sense. It is said that he could repeat the whole Bible, and could finish any verse of any portion of it, when the first sentence was given. But when asked respecting the meaning of what he had repeated, or to cite a passage in support of any doctrine, his mind

seemed a complete blank. For example, he could not even cite a verse in proof of the statement that all are sinners. But when one asked if there was not a verse telling us that "many were made sinners," he immediately repeated that entire verse, from memory, yet without having any such understanding of it, as to apply it in proof a doctrine.

Now that kind of familiarity with the Bible may be vastly better than dense ignorance, but it is not the sort that will give power in the use of it, for winning souls.

SEARCHING KNOWLEDGE.

Mere commonplace truths, however sound and correct they may be, do not move the heart. Persons will give assent to any quantity of current beliefs on religion, without attaching any real sense to them, or supposing that their answers seriously mean anything. The questions can be so framed as unerringly to bring almost any answer desired. You ask a convicted criminal, "Are all men sinners?" Yes. "Are you a sinner?" Yes, all men are that. "You know Jesus Christ died for all to save them?" Yes. "Is he your Saviour?" I suppose so. "Why is he your Saviour?" He is a Saviour for everybody, isn't he? And so on through the largest catechism.

But now, try to apply these ideas to the person's experience, in the language and *phrase* of

his common life, and see how soon he is in the deepest darkness, on personal religion.

APPLY THE TRUTH.

You may be dealing with personal companions, alone, courteously, scripturally, and in the greatest earnestness, yet if the personal application is not made with tact, simplicity, and with the keenest knowledge of the peculiarities of thought and speech current upon religious topics, the effort will fail. This personal application should be entirely free from the "stereotyped" and "cant" phrases, often used in religious conversation. Far better to put your thoughts, questions and explanations in the plainest colloquial words. To do this, will require some careful study of the speech of the common people, a close observation of the expressions of the person with whom you are called to deal, lest your language become almost as unintelligible as if you were speaking in a foreign tongue.

You will need to study the workings of the mind, in fact, what the learned call mental philosophy, and psychology, or the science of the mind, its mode of thinking, of seeking subterfuges, of escaping from a sense of duty, in morals and religion. When this observation and knowledge are sanctified by having your soul filled with the Holy Spirit, you will have laid a good foundation for a mental preparation for winning souls.

3. PHYSICAL PREPARATION.

This is put last, although in some respects, it is at the basis of all preparation. A healthy body, good digestion, calm nerves, strong muscles: in short, a body full of vitality in every part, should be coveted by every Christian.

Not every one has such a splendid physical system as might be envied. Possibly few ever can attain to a perfectly sound body: yet every one can vastly improve "the house he lives in" by right habits. A careful observance of the laws of health, in cleanliness, in eating and drinking, in abstaining from unnecessary exposures, from being out late nights, going unprotected in stormy weather, and in other ways striving to obey the simplest hygienic rules, even those with naturally weak constitutions under such discipline have been able to accomplish an amount of work that has astonished many of their stronger companions.

DYSPEPTIC RELIGION.

Remember that a dyspeptic person is liable to have a "dyspeptic," lugubrious, wailing type of religion. Such a religion needlessly repels the multitude and seldom wins even the few. Let your religion make you cheerful, bright, and let it reflect the joy of the Christian heart. Hear Paul in his afflictions call out: "Rejoice, and again I say rejoice." A healthy body, with good digestion, is quite essential, to do this with a natural and easy grace.

CHAPTER V.

GATHERING MATERIALS.

"For his God doth instruct him aright, *and* doth teach him."
—ISAIAH, R. V.

PICK up the material next to you: use what you have. Be careful to have whatever you gather always in order so that you can have a ready command of it.

"What is that in thine hand?" said the Lord to Moses, in answer to his unwillingness to obey the Lord's call. "They will not believe me," urged Moses. But Moses himself was unbelieving. "What is that in thine hand?" "A rod." "Cast it on the ground." He cast it on the ground, and it became a serpent; and Moses fled from before it.

Here was a power in that rod, which Moses had never before known. Use the thing, the fact, the experience in your hand, at the call of the Lord for him, and you too may discover that it has a power you never before suspected.

BEECHER AND PRESIDENT PATTON.

Some minds see the very air and earth about them full of material, as they were to Elisha, full of horses and chariots of fire. Some are as blind

to these hosts of the Lord as were the eyes of the young man. There are very few, who can safely imitate Henry Ward Beecher in leaving the preparation for a gospel message in the evening until an hour or two before the service. It is said that Dr. F. L. Patton, the president of Princeton University, will plan a sermon on the back of an envelope on his way to its delivery. That is possible in an emergency: he is a close student, and a great leader in thought. When such a man has once chosen a theme, thoughts and illustrations come flocking to his trained mind like doves to their windows. But it requires years of patient, masterful study, wide reading, accurate observation, and a decade of orderly thinking to fit even a gifted mind for clear, rapid work of this sort.

A PROMISE MISUSED.

Some new converts in an excess of zeal, resolve to rely on the promise, "it shall be given you in that hour what ye shall speak," for, "the Holy Spirit shall teach you . . . what ye ought to say." Matt. x. 19; Luke xii. 12, R. V. This promise, however, was to disciples, when suddenly arrested and persecuted for Christ's sake, and when they had to meet an emergency, and would have no chance to prepare their testimony. It doubtless might be claimed now, by disciples in *similar* straits. It would be presumption, however, to claim this promise, when

the person had ample time, opportunity, and facilities for making due preparation. It would be using the promise as a cloak for indolence and laziness. God gives brains, time, and helps to his disciples to be used for his glory. He will not do for us, what he has given us power and opportunity to do for ourselves. He does not work wonders to encourage us in idleness, nor to deliver us from suffering the consequences of our own wilful neglect.

HOW ILLUSTRATIONS COME.

The Christian who would do well the work of an evangelist must gather his materials widely—from all books, magazines and papers he reads, from every event in life about him, from whatever he sees or hears—selecting and arranging all his knowledge as a jeweler labels and catalogues his jewels. He will soon find that helpful material will pour in upon him from the four winds of heaven, that the earth, sea, air, and the starry heavens are stored with a wealth of material for impressing God's message in the gospel upon the human heart, that the most brilliant imagination could scarcely conceive of. He can have it, for the picking: it is the most abundant and freest thing in the universe.

In gathering material, begin with what God says to man. Literature, science, philosophy, poetry, and history may be learned from human sources: in religion man wants a "Thus saith the

Lord." Hence turn at once to the Christian Scriptures.

STUDY THE BIBLE.

If a dear friend came to see you, who had come from a long residence in a strange far-away land, that you expected soon to make your home, how eager you would be to converse with him. How many questions you would ask about that place, the people, their mode of life, the comforts to be had, and what preparations and provisions would be best for you to make. If you could not see this wise friend, the next best thing would be to get a letter from him, telling you just the things you desired to know.

THE BIBLE A LETTER.

Now the Bible is such a letter from God. It tells us what we need to know about heaven, about himself, and about the way to his house above. In prayer we ask God what we think we want: in his word he tells us what he thinks we want and how to get it. Or, as some have said, "when we pray, we talk to God, when we study his word, God talks to us." But when we pray and study the Bible at the same time, then we have sweet converse, and communion with God.

But you say there are a great many things in the Bible that I can't explain, and don't understand. What am I to do with them? Do nothing with them. Let them alone. The Rev. Dr.

Talmage was bothering his theological professor with these questions when the wise professor said, "Mr. Talmage, you better be content to let God know some things that you don't know." There are thousands of things in this world that the wisest do not understand. Some men know a great deal about electricity. They have studied it all their lives. They can tell how it can be gathered, stored, carried for miles, turned into light, or into power, how it may be made to light your house, heat your rooms, and run the machinery in your factory. But if you ask them what electricity is none of them can tell you. Edison, Thomson, Tesla and all of the scientists will confess, we don't know. So in the book of God, we might expect to find many things that we cannot explain: that is one evidence that it is a book of God.

BACON AND LOCKE ON BOOKS AND MEN.

Bacon said, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." He meant that a few books only were to be read with attention, weighing and considering every sentence. Translate the truths of Scripture often into your own life and words. Make them clear and sharp to your own mind, so that you can make them clear to others. The minds of men are generally dull in grasping the truths of the Bible. The learned Locke says, "We see men frequently

dexterous, and sharp in driving a bargain, who, if you reason with them about matters of religion, appear perfectly stupid."

Let the Bible interpret itself, tell its own story. Do not carry your prejudices, your preconceived opinions to it, and then twist every verse to support your opinion. Do not try to get out of a text more than it says: if you discover half that it does say you will be amazed at the breadth and depth of its meaning. Contend firmly for the truth—but be sure it is the truth, before you contend for it, else you may find yourself doing the work of the devil, and proclaiming lies, rather than the truth. But when satisfied that it is the truth, then be sure, that while firmly and zealously you champion the truth, above all else, do it in love.

CHAPTER VI.

HOW TO STUDY THE BIBLE.

"What shall I do, Lord?"—PAUL.

MANY volumes have been written to answer this question. There is a little book called, "Fourteen Ways of studying the Bible," issued by the American Sunday-school Union, written for young persons. It is very suggestive. Among the ways suggested are: looking at the narrative; the meaning word by word, by separate clauses, parallel clauses, contrasted clauses, the study of a single verse, parallel verses, contrasted verses, successive verses, quoted verses, key thought, the scope, the occasion, and analogies of the passage.

Study the Bible:

(*a*) Quietly, giving time for reflection, for assimilation.

(*b*) Let the Holy Spirit reveal truth to the soul.

(*c*) Study it methodically, systematically, according to some orderly plan.

(*d*) Seek to have your own soul fed by it.

(*e*) Study with constant prayer for light.

(*f*) Study with pencil in hand to note the rich thoughts the Spirit reveals.

Study the Bible to give you a great and noble

heart. The age of muscle, of brawn we have had, the age of intellect, of brain is on, the age of love, of nobility of heart is dawning. We inherit the best results of the long ages of physical strength, the best accumulations, inventions and scientific thought of an age of brilliant intellectual powers, we are to add to these a more glorious age of fraternity, crystallizing the races into a mighty brotherhood, actuated by love, in which the highest honors will be won by the noblest of heart.

PLANS FOR BIBLE STUDY.

Every person must pursue the method of study best suited to his needs. The best method of study for one person may be the poorest for another. Be sure to have a method, and be fully persuaded that it is the best method for you. A few helps are indispensable. A good Concordance, or Index, a good and handy Bible Dictionary must be owned by every busy worker. They can be had at very small cost. An Index to the Bible can be had for fifteen cents and my little Dictionary of the Bible for twenty cents, or Schaff's larger Dictionary of the Bible for $1.75. A greater number of plans for studying the Bible may be grouped under seven divisions:

1. CONSECUTIVE STUDY AND READING.

F. B. Meyer says: "On the whole there is probably no better way than to read the Bible

through once every year." There are several plans for doing this. Robert Murray McCheyne drew up such a plan for his people, and it was widely published and inserted in Bibles printed in Scotland. Mr. Meyer's plan is to read daily in a Bagster's Bible, three columns in the Old Testament, two columns in the New Testament and one in the Psalms, which will more than go through the whole in a year.

Another plan is that of the Bible Readers' Union, which is followed by many thousands of Christians in every part of the world. They read one chapter daily in regular order, and cover the entire Bible in about three years.

Another common plan is to read three chapters every week day and five chapters every Sunday, which takes the reader through the book in one year. Or, reading an average of eighty-five verses daily will take the reader through in one year also.

It is quite the fashion among modern students of the critical school, to ridicule this method of study. Yet it has some advantages. It gives a knowledge of the Bible as a whole. If you were to study the anatomy of man you would not study the hand alone. You would begin with one portion as the head, the trunk or the limbs, and go through every part, to get a right idea of man's body. So you gain a good idea of the scope, the unity, and the many-sided phases of truth presented in the Bible, when you study or

read it in course. The microscopic method, excellent as it is for many purposes, fails to give as distinct impressions of the variety, unity and breadth of the book as the more comprehensive reading. R. A. Torrey says, that he decided to read the Common Version of his Bible through every year, and the Revised Version also, and to read the New Testament through in Greek every year. It has proved so profitable that he would not willingly give up the plan. His reading is by course.

ORDER OF BOOKS IN THE BIBLE.

Some have advocated this *Biblical order* of study, since it is studying the Bible consecutively according to the present order of the books in our English Bibles. They have thought they were thus following the order designed by the Holy Spirit. But, of course, the order in our English Versions is not the only, nor probably the original order of these books. For it is well known that the Old Testament books are arranged in a different order in the Hebrew Bible. In it, the five books of Moses are followed by the "Earlier Prophets," Joshua, Judges, the two books of Samuel and the two books of Kings, as in English Versions. But after these come what the Hebrews called the "Later Prophets" or Isaiah, Jeremiah, Ezekiel and the twelve "minor prophets." Then came the poetical books of Psalms, Proverbs, Job, Song of Solomon, Ruth,

Lamentations, and Ecclesiastes followed by Esther, Daniel, Ezra, and Nehemiah, and their Bible closed with the two books of Chronicles. So too in some early versions of the New Testament the order differed from that in our English Bibles. For example, in some ancient Egyptian Versions, the Gospel of John was first in order followed by Matthew, Mark and Luke. Then came the Pauline epistles and Hebrews, followed by the Catholic or general epistles and The Acts, after which there were often inserted "lectionaries" (lessons to be read in public worship) and lastly the book of Revelation.

BIBLE LIKE A PALACE.

This study of the Scriptures in the so-called "Biblical method" or order, has been compared to a palace taking fifteen centuries to rear. The architect or builder is God. The books are like sixty-six rooms, great and small, in this glorious building. Inside, we enter first the five chambers of historic law and justice. Then come twelve chambers of historic records, and the saint's gymnasium in the book of Job. After which we enter the charming music galleries where the sons and daughters of song cheer and delight us with celestial harmonies. Then we pass to the hall of exchange and trade (the books of Proverbs and Ecclesiastes) beyond which is a chamber of sorrow, and Lamentations, but on either side near by conservatories of

flowers in the love story of Ruth and in the Song of Solomon. Then we enter the great halls of prophecy seventeen in number, from whence we ascend to the second story and are ushered into a more modern room four square, on either side of which is a full portrait of the Lord of the building, and beyond that room is the great workshop, The Acts, and the apostolic chambers twenty-one in number. And lastly we gaze in amazement at the brilliant lights and shadows of that mysterious domed-lit gallery which reveals glimpses of the river of life, and the golden streets of the New Jerusalem.

2. THE HISTORIC METHOD.

The historic method consists in studying the Bible in the order in which the several facts are believed to have taken place, or the several portions to have been written. Dr. J. H. Kurtz wrote his "sacred history" as a "faithful guide" to "friends of the Holy Scriptures" in their studies of them according to the historic order. He regarded the Bible as a record of the "double development"—the *original* at the creation, and the *renewed* development in redemption,—of the Kingdom of God on the earth. His scheme follows in the main, the order of the books in our English Bibles, except that he places the study of the poetical books except Ecclesiastes immediately after the narrative of Solomon's reign, and the study of the prophets is interspersed in

their supposed order with the records in the historical books of Kings, Chronicles, Ezra and Nehemiah.

Dr. J. T. Ward, of Westminster Theological Seminary, has a Bible Readers' Manual, for the study of the Scriptures in a historical and chronological order, based largely on the arrangement of George Townsend, with suggestions from Ussher, Prideaux, Lowth, Lardner, Hales, Horne, Kitto, Robinson and others. He notes the chapters and verses to be read every morning from the Old Testament and every evening from the New Testament, the plan taking the student through the Bible in one year.

Dr. C. G. Barth has arranged the Bible in an historic order for study in his Bible Commentary and urges this method, because he esteems chronological reading advantageous as regards doctrines as well as history, since they mutually throw light, the one upon the other. In his view, this is the only way in which light and distinctness can be gained on the Psalms and the prophets. Without this mode of study, exposition may often be built in the air. A passage in Psalms or in the prophets, that otherwise seems dark and dead, is made alive, full of light and interest in this way. Even history itself is rendered more graphic, richer, and grander when thus interwoven with poetry and prophecy properly belonging to its own age.

Dr. John Hall, in Nelson's Bible Treasury, sug-

gests a plan which to some extent combines the consecutive with the historic methods, laying the chief emphasis on biographies.

Dr. A. F. Schauffler, in Gateways to the Bible, suggests the wise use of a little chart, with a long line having five points noted, by A, E, A, S, C, which marks periods of one thousand years according to the common chronology. That is, from Adam to Enoch is one thousand years, from Enoch to Abraham is one thousand years, from Abraham to Solomon is one thousand years, and from Solomon to Christ is one thousand years. Of course, the later corrected dates change these periods, but this chart is supposed to answer the relative lengths of the periods. In connection with this, a succession of four periods of miracles is noted, after the creation of man, (1) that of Abraham; (2) of Moses; (3) of Elijah and Elisha; (4) of Jesus Christ. Thus the important periods of Bible history are intended to be impressed upon the mind.

Dean E. T. Bartlett and John P. Peters issued an elaborate work entitled, "Scriptures Hebrew and Christian," arranged as an introduction to the study of the Bible. The division and order of the material in these volumes agree substantially with the results of modern advanced criticism. They begin with the "Hebrew story" from the creation to the exile, culled and compiled from nearly all the Old Testament books. Then follows material to which the title "He-

brew Literature" is prefixed, comprising passages from the poetical books, and large portions of the prophecies, and many passages from other Old Testament books. The selections close with large portions of the Christian Scriptures from the gospels to Revelation, the whole arranged in the historic order accepted by many modern critical scholars. The learned authors have also given fresh translations from the original, when in their view such translations would throw clearer light on the truth, and have added very brief headings to some sections. One aim of this system has been to aid young readers to gain, "as soon as possible the true point of view" and to save them "from the need of unlearning in after life that which in their earliest years they have been taught to think of as essential and vital to the faith." They urge that the Bible "must be read historically if we would reach down into the depths of its meaning." Their *aim* is to be highly commended, their execution of it is too costly and elaborate, and the volumes containing it, have not attained a very wide circulation. It is perhaps too learned for the "young readers" for whom it was prepared, and too "radical" for the adult lay reader.

There are drawbacks to this plan. It may lead the student to regard most of the Bible as temporary, lowering its significance and authority for our age. Truth is eternal; truths in the Bible are divine. Though types pass away, the truth

typified stands forever. To some, therefore, the historical system of study would not be the most profitable.

3. THE TOPICAL PLAN OF STUDY.

The three great themes in the Bible are: God, man, and redemption. These are capable of a great number of variations, more or less comprehensive of the contents of the Bible. It is, however, very difficult to find any simple topical plan, which fully covers all the material in the Scriptures. Even the best topical text-books do not include in their subjects and references all the passages or verses in the Bible.

Some follow the topical order of subjects, given in their yearly calendar of church lessons and readings from the Scriptures, as those found in the prayer-book of the Protestant Episcopal church, or in that of the Lutheran church.

Others follow a scheme of Biblical study based upon the doctrines or subjects in the Apostles' creed, or in the Nicene creed. A plan of this kind is suggested by Dr. Philip Schaff in his Christian Catechism.

Prominent Biblical students have worked out schemes for personal use, which have been published and quite widely adopted. R. A. Torrey (How to Study the Bible, pp. 60–4) gives a list of topics for Bible study, which is suggestive, though it is chiefly of doctrines and does not include much material from the historical books.

H. T. Sell (Bible Study by Doctrines) has worked out a similar scheme with more full details, which many have found helpful.

D. L. Moody advocates taking up some word as "grace," "love," "faith," "hope," "fear," "walk," "blessed," "prayer," and the like "key-words" as he calls them, which may be called a word method. While this is not a very comprehensive method, it is exceedingly fruitful and suggestive in developing the many-sided phases, in which Scripture presents the great subjects of which it professes to treat.

The International Sunday-school Lesson Committee also offers a scheme for Biblical study largely upon a topical plan, and proposes to take the Sunday-schools of the world, following their system through the Bible once in every six years. This scheme necessarily omits, however, the study of large portions of the Scripture, and is compelled to concentrate its work upon about 4,000 only of the upward of 31,000 verses in the entire Bible.

The Church of England Institute outlines a similar scheme of study, scarcely more comprehensive of the contents of Scripture than the International scheme.

MARKING BIBLES.

Taking some leading word in a passage as the key to the important thought and putting a colored line under it, with what are called "railway

connections" that is, references to other texts where the same word occurs, is a favorite method with many. This plan is fully explained in "Hints on Bible Marking" by Mrs. Stephen Menzies. Sometimes it has been carried to such extremes of detail as to be very complex, puzzling and cumbersome, having inks of five or six colors, and a multitude of symbols almost as complicated and bewildering to the ordinary student as the Egyptian hieroglyphs. But if some simple method is used, it will help you to find texts; it will impress their meaning on the mind, and by grouping several on the same subject together, will bring out the richness of Scriptural thought, in a way to make the Bible seem a new book. Placing a vertical line in the margin against a passage or clause like John iii. 16, or 2 Tim. iii. 16, or Col. iii. 16, or 1 Cor. iii. 16, will enable the reader to find these more readily. To put some mark as a cross, to call attention to the "unexplored texts" or passages of the Bible is also a good method. Take such passages as those forbidding women to wear men's clothes, and men to wear women's garments, and that concerning birds' nests, Deut. xxii. 5–7 and Ps. civ. 17, or that describing a vessel in a storm, Ps. cvii. 28–30, or the rest of the poor and the rich contrasted as in Eccl. v. 12, and putting a mark opposite them in the margin, fixes their place in mind, and puts them in the proper mental "pigeon-hole" for use.

ANALYSIS OF THE BIBLE.

Some have arranged the entire Bible according to subjects, the various allied subjects being brought together into twenty-five or thirty families or groups, with proper indexes. Nearly a century ago Matthew Talbot a wealthy leather dresser of Leeds, England, issued a work of this kind called an "Analysis of the Holy Bible." This was improved and reissued by Nathaniel West, and again by Roswell D. Hitchcock, attaining a wide and useful circulation. Another on a similar plan has been recently issued.

"Notes and Suggestions for Bible Readings," by S. R. Briggs and J. H. Elliott have been widely used, having reached a circulation, it is said, of over 60,000 copies.

A systematic course of study, arranged upon modern scientific methods and intended to cover all the material in the Bible in four years, has been issued by the American Institute of Sacred Literature, now having its headquarters at Hyde Park, Chicago, Ill. While this course follows in part the topical plan, it might more strictly be called the literary method, for it treats the sixty-six books in the Bible chiefly from the literary point of view.

4. STUDY ONE BOOK.

When you want to get the best impression of a violet, a pink or a rose, you do not look simply at a single leaf or petal of the flower, but at the

whole flower. So when you want to get the best knowledge of any book in the Bible, you will study not simply a single text or a paragraph, but the entire book.

GETTING THE SWEEP.

James Stalker quotes an interesting sketch of the experience of one who had long been trying to learn Greek as it is usually taught in the schools. He had toiled and tugged away at lines of poetry and sentences of prose, slowly digging out from lexicon and grammar, the meaning, syntax, derivation and etymology of each word, getting now and then a bright thought, or a finely turned sentence, but with dull drudgery, and painful perseverance. One day, he broke over all this, wandering into the woods with a volume containing the Apology of Socrates, or his defence before his judges. He threw himself upon the leafy ground, and began to read the narration as he would have read a story in English. He caught the drift, or was caught by it, though not making out the precise meaning of every word, until his soul was aglow with the irresistible argument, the sublime scene, and the exalted thought. Greek was no longer the drudgery of parsing, lexicon hunting and construing, but was set with lofty ideas, thrilling stories, and sublime pictures. It hid a magnificent literature, of which he had heard, but now understood why it had been the admiration of the ages.

READING A BOOK AT A SITTING.

Similar revelation may come to the mind that takes up a book of the Bible in the Revised Version or in some paragraphed edition, like Scrivener's, and reads a single book through at a single sitting. You say this is beyond you. There you are wrong. Many have tried it, and ever after have rejoiced that they did. Moseley H. Williams in "Gateways to the Bible" tells of a minister detained at home one Sunday evening, who read the entire gospel of John through in the Revised Version in an hour and a half, reading at a very leisurely pace. Another read the whole of the Sermon on the Mount in twenty-two minutes, which was a shorter time than he usually had taken for sermons preached to his own people. Three members of a family read the book of Daniel through on a Sunday afternoon; two did it in forty minutes and a third in forty-five minutes. Reading Paul's letter to the Romans, or that to the Ephesians through at one sitting, (which can easily be done), gives the student a new view of the unity of the book, the cumulative character of the argument, and the majestic march of the thought which could never be gained from studying single texts, nor from reading detached chapters nor from portions of the letter.

So, I say again, get a good paragraph Bible like Scrivener's or the new one issued by the Oxford Press, and read entire books of the Bible

through continuously, to get the scope, force, and grandeur of the book as a whole, impressed indelibly upon the mind.

5. STUDY BOOK BY BOOK.

Having read a single book through rapidly at a sitting, during the "quiet hour," take it for more thorough study upon some scientific or analytic method. You may require a week, a month, or many months to complete such a study of a single book. The writer has spent two years continuous study upon one book, such as the gospel of John or the historical book of The Acts, and found the interest in his studies constantly increasing.

Study with pencil in hand; for as more than one has said, "I can't remember." The memory is like a sieve; the good things it receives drop through and when wanted are lost. Make an outline of the book for yourself; noting the subject or theme, the main divisions under which it is treated, and any diversions from it. Mark the occasion of these breaks or episodes in the book, and the subject of each one, taking note of how they probably grew out of the development of the main theme of the book, or how related to it, and where, and how the writer returns to his chief theme after the break or episode. Thus make a full analysis of the book.

Some novel suggestions on this method of study are given by A. T. Pierson, "Keys to the Word, or Helps to Bible Study." He suggests

the "key-word" or subject of each book in the Bible, and gives his idea of the chief divisions under which the subject is developed. R. A. Torrey (How to Study the Bible) has some suggestions on the study of individual books of the Bible, giving a specimen of his mode as applied to the First Epistle of Peter, which is very full, almost too full of details, for ordinary readers.

WHEN, WHERE, AND BY WHOM WRITTEN.

As Dr. James Stalker and many others have said, "The best help to the understanding of any book of the Bible is a knowledge of the time and circumstances in which it was compos[illegible] how it has come down to our times. [illegible] and suggestive information along this [illegible] be found in my little treatise, "Our [illegible] Sacred Books." The "Helps" in the va[illegible] excellent "Teacher's Bibles," issued by [illegible] lishing houses, also contain valuable aid. Among the best known of these are the Oxford and Cambridge Teacher's Bible, Nelson's Illustrated Bible Treasury, the International Teacher's Bible, the Bagster's, and the Eyre and Spottiswood's Bibles. Altogether the best English edition for general reading is The New Revised Version with the American Committee's renderings issued recently by the Oxford University Press.

KNOW ONE BOOK WELL.

The Bible is a rich divine library. Like any great library, each book must be examined one

by one to gain a clear idea of its contents. James Hastings, of the *Expository Times* urges young men to know one book well, since that is better than to know many books imperfectly. He adds, "it is about fifteen years since I *studied* my first book of the Bible. Ten years later I recommended this plan to a guild of Bible study, and Professor Lumby of Cambridge University joined that guild, saying, 'I regard your proposal to concentrate the study of your guild upon limited portions of the Old and New Testaments as likely to be extremely helpful. A little well done gives power to advance, and new subjects are approached with more confidence.'" Professor Sanday gave minute and thorough study to the Gospel of John, and published some results of his study. Then the value of this kind of search became evident, in the splendid argument he was able to make in defence of the authority of that gospel. It had been asserted that the gospel was written by some unknown John, in the second century. But Professor Sanday addressed himself to that question, and pointed out its weakness, if not absurdity. For from his attentive study of the gospel itself, he pointed out touches of color, and of detail, and turns of thought and expression that could have been written only by an eye and ear witness.

VARIETY IN THE BIBLE.

Gaussen describes the wonderful variety of the

Bible as exhibited in its individual books in these vivid words: "As a skilful musician, called to execute some masterpiece, puts his lips by turns to the mournful flute, the shepherd's reed, the mirthful fife, and the war-trumpet, so the Almighty God, to sound in our ears his eternal word, has selected of old the instrument best suited to receive successively the breath of his spirit. Thus we have in God's great anthem of revelation the sublime simplicity of John; the argumentative, elliptical, soul-stirring energy of Paul, the fervor and solemnity of Peter, the poetic grandeur of Isaiah, the lyric moods of David, the ingenious and majestic narratives of Moses, the sententious and royal wisdom of Solomon. It was all this and more—it was Peter, Isaiah, Matthew, John, Moses, or Paul; but it was God. Such ought to be the word of Jehovah, like Immanuel—full of grace and truth, at once in the bosom of God, and in the heart of man, exalted yet humble, imposing yet familiar, God and man"—yes, God *with* man.

A BOOK OF BEGINNINGS.

Take up a single book, as Genesis. The title comes from the Greek version and signifies "origin," or "beginning." And a close examination of this opening treatise soon shows that it is a book of "beginnings." It gives an account of the beginning of the universe, then of the beginning of life on the earth ending with accounts

of the beginning of the race of man. He was made innocent. It is common to suppose that this innocence lasted for a short period only. But it accords better with the analogy of God's later dealing with the race, to believe that it was an indefinitely long period—that man continued in a state of innocence for a long time. Then came disobedience, described in theological language as the "fall." Such a study may seriously jar our preconceived opinions and familiar set phrases, if not make havoc of some of them. But sincere minds seek truth, the truth in the Bible.

I am not aware of any text in the Bible which designates the disobedience of Eve and Adam as "the fall," or a "fall of Adam." That is not a Biblical name for it. The Lord Jesus speaks of the "fall" of Satan out of heaven, Luke x. 18, R. V.; and Paul refers to the stumbling of the Israelites as a "fall," Rom. xi. 11; and, to a "fall" of the over-confident, 1 Cor. x. 12; but refers to the "disobedience," "transgression," and "sin" of Adam: "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." "But where sin abounded, grace did abound more exceedingly." Rom. v. 19, 20, R. V. Compare also Rom. v. 12, 14. The phrase "fall of Adam" is not therefore Biblical, but theological.

Then the book of Genesis notes a new "begin-

ning" under a promise of redemption. But the whole race grew so sinful and corrupt that as an act of mercy and to protect the future millions of souls, a great flood overwhelmed all save Noah and his family, who were obedient to God. With this family a new beginning was again made, with a renewal of the promise of redemption. Again the race grew sinful, proud and defiant, building a mighty tower. They were spared, but scattered through a confusion of their speech. Still men continued to stray from their Creator. So God called Abram out of Ur, to become the father of a chosen people, a nation that should witness for him. Thus again, a new beginning was made in the redemption of the human race through a chosen family. But this family required an added training among educated and cultured people in Egypt, to fit them to witness intelligently for God. So the book of Genesis closes with the story of Joseph, one of this family, and notes his brilliant and successful reign as prime minister under a great Pharaoh in Egypt, the foremost land in civilization in that age. This family added to the culture of Assyria, all the wisdom of the Egyptians.

Genesis therefore under the theme "beginnings," has these divisions:

The "beginnings"—

1. Of the universe.
2. Of life on the earth.
3. Of man in Eden, innocent.

4. Of man sinful, under the promise.
5. After the flood under a covenant.
6. Of Abram of Chaldea, father of his people.
7. The education of this nation in Egypt.

This merely suggests what may be done on this plan of study book by book. Each book of the Bible may be taken up, and the outline or analysis made by the reader, adapting it to his own purpose, in evangelistic or Christian work.

THE BIBLE FITS ALL CASES.

This plan will likewise aid you in quickly calling up the passage and expression suited to the many-sided characters with which you may deal in religious experience. Thus as Dr. James Hamilton eloquently says, "For the pensive, there is the dirge of Jeremiah and the cloud-shadowed drama of Job. For the sanguine and hopeful there sounds the blithe voice and there beats the warm pulse of the old Galilæan Peter. And for the calm, the contemplative, the peaceful, loving, there spreads like a molten melody . . . the page of John the Divine. The most homely may find the matter of fact, the unvarnished wisdom and plain sense . . . in James' blunt reasonings; and the most heroic can ask no higher standard, no loftier feats, no consecration more intense, no spirituality more ethereal, than they will find in the Pauline epistles. Those who love the sparkling aphorism and the sagacious paradox are provided with convenient food in the

Proverbs; and for those whose poetic fancy craves a banquet more sublime, there is the dew of Hermon, and Bozrah's red wine, the tender freshness of pastoral hymns, and the purple tumult of triumphal psalms."

6. STUDY GROUPS OF BOOKS.

It has become quite a favorite method with the modern student to take up groups of writings or books in the Bible and to study them minutely as to their contents and the relations of the several portions. Thus the one portion is made to throw strong light upon another portion. For example, the writings of John, that is, his Gospel, three epistles, and the Revelation have been grouped together as the subject of prolonged careful study. Again The Acts and the epistles of Paul have been subjected to the most searching scrutiny, to see how they fitted, the one into the other. More widely still has been the study of the first three gospels, to discover the harmonies and diversities in that many-sided picture of the work and of the teaching of the Lord Jesus. A multitude of "harmonies" has been constructed, some weaving the three gospels into one continuous narrative, some arranging them side by side in parallel histories. Newcome, Robinson, Gardiner, Clark, Strong, Eadie, and Stevens and Burton are some of the scholars who have prepared helpful works of this kind on the gospels. Conybeare and Howson have ar-

ranged the Pauline epistles in an orderly chronological manner, and fitted them severally into their supposed historic place in the apostolic mission. More recently Stevens has done the same within a smaller compass, giving only the Bible text set in its order.

Dr. James Stalker suggests that this method of study is advantageous, not only because it enables us to see how one book of the group casts light upon another, but that it has a special charm in that it aids us to perceive the growth of revelation. It shows us that there was in these books a gradual unfolding of the truth. Each successive writer, in some measure became the heir of all that had preceded him. Thus he would reach forward to higher attainments, until in the fulness of time the world was prepared for the coming of the Light, the Son of God.

In the Old Testament we may recognize four groups: (1) The law,—five books; (2) the historical books; (3) poetical books; (4) prophetical books. In the New Testament are: (1) four gospels; (2) historical book, Acts; (3) the epistles; (4) prophetical book, Revelation. There are many other ways of grouping the books as by authors, by subjects, by periods, and the like, but the one indicated, is the most common, and that with which ordinary readers are most familiar.

7. THE LITERARY METHOD OF STUDY.

The Bible is a "literature smothered by rev-

erence," says Professor Richard G. Moulton. But there is one form of literature in the Bible which even this extreme reverence has not hidden; has rather preserved it and made it prominent. "Philosophy and oratory belong to all literatures," says Moulton (*Bible as Literature*); "but the Bible has all to itself the department of prophecy. This gathers into one distinct literary form sermons and political speeches; burdens on hostile peoples that suggest the satires of secular literature; the mystic poetry of visions and dramatic dialogues like Micah's controversy before the mountains, or Jeremiah's intercession in a season of drought; while all ordinary literary forms are transcended when Joel and Isaiah present advancing judgment in a spiritual drama that has all space for its stage and all time for the period of its action." Modern scholars reverently declare that they find in their experience that a wider study of the literary forms of the Bible is a sure way of deepening its spiritual power over the mind.

WHAT LITERARY STUDY ATTEMPTS.

In the widest sense the literary study of the Bible would include all types of study popularly termed higher criticism and historical analysis. But in the stricter sense it is a study of the *contents* of Scripture as we have it, and the literary *form* of that material. It does not attempt to investigate *how* nor *when* it came into its present

form. It takes the material as we have it, and tries to understand it.

The literary study attempts to mark off and distinguish one form of literary composition from another, as these appear in the Bible, and to give some account of the leading forms, as a key to the best understanding of the contents.

Every one recognizes history, poetry, prophecy, addresses and aphorisms in the Bible; but not many have so carefully studied them as to be able to distinguish these forms from one another. Much less would they perceive the vast vantage ground this knowledge would give for a clearer understanding of the true sense of the sacred text.

Few have any idea of the variety as well as beauty of literary forms to be found in Scripture. Broadly, these may be indicated by the following table:

HISTORY.	Primitive (Genesis). Legal (Exodus, Leviticus, Numbers). Civil (Joshua to 2 Chronicles). Ecclesiastical (Ezra, Nehemiah, etc.). Mission (The Acts).
POETRY.	Lyric (Psalms and Songs). Dramatic (Job and Song of Songs). Elegiac (Lamentations). Gnomic, *i. e.*, axioms and aphorisms (Proverbs and Ecclesiastes).
PROPHECY.	In vision (Ezekiel, and Daniel in part). Historic (the sixteen Old Testament prophetical books and Revelation).

BIOGRAPHY. { (Ruth, Esther and the Gospels).

ORATIONS. { Prose and Poetical (Deuteronomy).

EPISTLES. { Pastoral (1 and 2 Timothy, Titus).
Personal (Philemon, 3 John).
General (the other sixteen in the New Testament).

This classification is imperfect, since in the books of prophecy there are large sections which are poetical. Moreover the gospels are not strictly biographical, though much of their contents may be so designated. Yet they also contain sermons and teachings, as parables and proverbs. The foregoing outline is, however, a fair elementary scheme with which one might begin the literary study of the Bible.

Preachers and evangelistic workers have lost much in their influence upon the intellectual classes, by not more frequently pointing out the high literary character of the Bible. It is the habit of some quite cultured people, to look upon the Holy Scriptures as excellent reading for pious women and good little children, but as containing nothing worthy of the attention of an educated and literary taste.

EVIL OF CHAPTER AND VERSE DIVISIONS.

This view of the Bible by certain intellectual people is partly due to the vicious modern method of breaking up the contents of the Bible into chapters and verses, which destroys the beauty and charm of its literary forms, and hinders the proper

understanding of the sense. Professor Moulton strongly affirms, "The Bible is the worst printed book in the world. No other monument of ancient or modern literature suffers the fate of being put before us in a form that makes it impossible, without strong effort and considerable training, to take in the elements of literary structure which in other books are conveyed directly to the eye in a manner impossible to mistake." He warmly advocates a plan of printing the Bible which will at once reveal to the eye the literary structure of every portion of Scripture.

THE REVISED VERSION.

In the study of the Bible upon this method, the chapter and verse divisions must be wholly disregarded. It is better therefore, to use the Revised Version, or some good paragraph edition of the Common Version. This should note some distinction between prose and poetry, and should mark by a new paragraph, where the writer ends one point, and takes up another in his work.

CHAPTER VII.

THE BIBLE AS LITERATURE.

"For as the heavens are higher than the earth, so are . . . my thoughts than your thoughts."—ISAIAH.

LEST some may think I am an enthusiast or a partial critic in the high estimate of the Bible as literature, I think it best to cite the views of a few great men in respect to the character and kind of literature in the Bible.

John Locke, a great metaphysician and one of the most learned men of his age, said, "The Scriptures have God for their author, eternity for their object, and truth without any mixture of error for their subject matter." He strongly urges a study of the knowledge of God, which he says, "the words of Revelation display to mankind in characters so large and visible that those who are not quite blind, may in them read, and see the first principles and most necessary parts, . . . and penetrate into those infinite depths filled with the treasures of wisdom and knowledge."

Robert Boyle, distinguished for his learning, declares, "I use the Scriptures not as an arsenal to be resorted to for arms and weapons, but as a matchless temple, where I delight to contemplate

the beauty, the symmetry and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored." And he calls the Bible, "that matchless book."

Sir William Jones has been uniformly counted among the brightest ornaments of English literary history. In a calm, judicial spirit he declares, "I have regularly and attentively read the Holy Scriptures, and am of opinion that this volume, independent of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books in whatever language or age they may have been composed."

Sir Isaac Newton so admired the Sacred Scriptures that he spent days in their study, saying, "I count the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible, than in any profane history whatever."

Alexander Pope was an acute critic, as well as poet, as his reviewers discovered to their dismay. He affirms "The pure and noble, the graceful and dignified simplicity of language is nowhere in such perfection as in the Scriptures and Homer. The whole book of Job, with regard to sublimity of thought and morality, exceeds beyond all comparison the most noble parts of Homer."

J. J. Rousseau, though a skeptic is constrained to confess, "The majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers with all their pomp of diction; how mean, how contemptible are they compared with the Scripture! Is it possible that a book at once so simple and sublime should be merely the work of man? . . . Socrates, in receiving the cup of poison, blessed indeed the weeping executioner who administered it; but Jesus in the midst of excruciating tortures prayed for his merciless tormentors. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God. . . . The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel: the marks of whose truth are so striking and inimitable that the inventor would be a more astonishing character than the hero."

John Milton eloquently declares, "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those the Scriptures teach."

Joseph Addison was one of the most eminent celebrities in English literature, a master in style and in the English classics, and a loving student of the Bible. His finest literary productions are the hymns inspired by reading the Scriptures, notably his fine paraphrase of the nineteenth Psalm:

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim,
The unwearied sun, from day to day,
Doth his Creator's power display,
And publishes to every land,
The work of an Almighty hand."

Dr. C. P. Krauth finely says of our Common Version:

"It secured the enthusiastic approval of the cautious scholar, and won the artless love of the people. . . . It glorified the tongue of the worshipper in glorifying God, and by the inspiration indwelling in it, and the inspiration it has imparted, has created English literature. [So Luther's Version molded German literature.—E. W. R.] When to him who has been caught in the snare of unbelief, or drawn by the lure of false belief, every other chord of the old music wakes only repugnant memories, its words have stolen in, too strong to be beaten back, too sweet to be renounced, once more the thunder of God's power, the pulsation of God's heart. . . . Its words are nearer to men than their own, and it gives articulation to groanings, which but for it could not be uttered. It has lifted the living world to the solemn fixedness of those old heavenly thoughts and feelings, instead of dragging them by low, secular phrase out of their high and holy thrones, down to the dust of the shifting

present, or leaving them dim and dreary behind the fog of pedantry. It has fought against the relentless tendency of time to change language, and has won all the great fields; words have dropped away, or have deserted their meaning, as soldiers are lost even by the side which conquers; but the great body of its ancient but not antiquated forms, among the sweetest and the highest speech beneath the voices of the upper world, remains intact and victorious."

Dr. F. W. Faber, though a Romanist, eloquently speaks of the uncommon beauty and marvelous English of our common version, and adds this fine tribute to its literary excellency:

"It lives on the ear, like the music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words. It is part of the national mind, and the anchor of national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man are hid beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure and penitent and good, speaks to him forever out

of his Protestant Bible. It is the sacred thing which doubt has never dimmed, and controversy never soiled."

Of its power to enlighten the soul, another Romanist testifies. He sat down to read the Bible an hour each evening with his wife. In a few evenings, he stopped in his reading, and exclaimed, "Wife if this book is true, we are wrong." He read on a few evenings more, and in alarm declared, "Wife, if this book is true, we are lost." Still deeply anxious and unable to give up the book, he kept on reading for another week, and then joyfully exclaimed, "Wife, if this book is true, we may be saved." In a few days, taught by the Spirit of God, who guided him into the truth, the reader and his wife rejoiced in salvation through Jesus Christ revealed unto them in the Scriptures.

The Bible is our Father's letters to us from home. "Mother," said a little girl, "what makes you so fond of reading the Bible?" "Let me ask you a question," replied the mother. "When you came home from the country last week, you brought back a bundle of letters, creased, torn, worn, thumb-marked and much crumpled. Why were they so worn and crumpled?" "Oh, because I read them so often, and so carefully. I loved to read them. They were letters from home! They were written by father, and used to tell me of you, and of my brothers and sisters; what you were all doing,

and what was going on at home." "Well that is why I love to read the Bible, dear. It is my letter from my Father in heaven, and tells me about that home, and what brothers and sisters may be doing there, and how glad he and they will be to welcome me to it. And all this is in such charming words, such beautiful language, in such lofty thought, and in such a loving spirit, that I never tire of reading the Bible."

CHAPTER VIII.

MEMORIZING SCRIPTURE.

"Thy word have I laid up in mine heart."—PSALMIST, R. V.

THE Christian worker ought to have the great texts, and the great passages of the Bible fixed in his mind, ready at instant call. Not only should the Lord's Prayer, the Ten Commandments, and the Twenty-third Psalm be stored in the memory, but many Key-texts, and also the important passages upon great Bible themes.

In retaining leading texts, some mechanical plan may be helpful. For example, take *seven* great Key-texts found in iii. 16 of different books:

The great gift, "For God so loved the world," etc. John iii. 16.

The great inspiration, "All scripture is given by inspiration of God." 2 Tim. iii. 16.

The holy temple, "Know ye not that ye are the temple of God?" 1 Cor. iii. 16.

The rich indwelling, "Let the word of Christ dwell in you richly in all wisdom." Col. iii. 16.

The great mystery, "And without controversy great is the mystery of godliness." 1 Tim. iii. 16.

The great sacrifice, "Hereby perceive we the

love of God, because he laid down his life for us." 1 John iii. 16.

The great benediction, "Now the Lord of peace himself give you peace, at all times, in all ways. The Lord be with you all." 2 Thess. iii. 16, R. V.

Some of the many lofty themes and majestic passages of Scripture ought to be fixed in the memory. Many of these have a sublimity of thought, a smoothness of diction and a sweetness of cadence, that linger on the ear, and run in the mind for days and days together.

There are many that have become universal favorites, cheering the desponding, guiding the erring, soothing the sorrowing, giving hope to the dying. A few may be mentioned:

The beatitudes and sermon on the mount. Matt. v. to vii.

The three shepherd chapters of the Bible. Psalm xxiii.; John x.; Ezekiel xxxiv.

The great parables of the lost—found. Luke xv.

The consecration chapter. Rom. xii.

The heroes of faith. Heb. xi.

The divine Comforter. John xiv.

The divine friendship. John xv.

The great intercession. John xvii.

The New Testament psalm of love. 1 Cor. xiii.

The resurrection chapter. 1 Cor. xv.

The great invitation. Isaiah lv.

The great restoration. Isaiah lxv.

And of the Psalms there are many especially:

The blessedness of the godly. Psalm i.

God glorified by his works. Psalms viii. and xix.

The shepherd psalm. Psalm xxiii.

The great penitential psalm. Psalm li.

The mourner's prayer. Psalm xc.

The psalms of thanksgiving. Psalms ciii. and cvii.

The hallelujah psalms. Psalms cxlvi. to cl.

There are many other passages that have been very precious to noble souls in all ages, as the prayer of Habakkuk, the Song of Hezekiah, David's Lament over Saul and Jonathan, Solomon's prayer of Dedication, and John's Vision of New Jerusalem.

Fixing passages like these in the mind will give the Christian worker confidence and self-possession, and a ready command of apt Scripture thoughts and words. But better than that, it will give his entire speech that sweet savor of grace, which the Holy Spirit may effectively use to win souls to a nobler spiritual life.

CHAPTER IX.

GATHERING ILLUSTRATIONS.

"A word fitly spoken is *like* apples of gold in baskets of silver."—SOLOMON, R. V.

ILLUSTRATIONS are like windows, to let in the light on the truth. An explanation, however, accurate without an illustration is a house without a window. How dreary and dismal would a home be, if built of great dark walls with no opening for the light! No matter how precious the stones, nor how fine the enamel on the bricks, if the walls were solid and dark without a window, the palace would be a prison, rather than a home.

WINDOWS TO LET IN LIGHT.

So similes, parables, metaphors, and allegories light up the truth. For, to illustrate means literally, "to brighten with light." When the closest reasoning, with the best arguments, and the most rigid logic cause the listener to grow inattentive, and to count your talk "prosy" and "dry," if you put in an apt illustration, the face will quickly light up, the eyes brighten and the person will be alert with interest and expectation.

Gather illustrations of the gospel message from

every source. Oriental customs, modern inventions, discoveries in science, facts in natural history, in missions, in ancient and modern history, but especially events in daily life are fruitful fields from which to glean stories, anecdotes and metaphors to illustrate divine truth. Study simplicity and brevity in illustration. Notice how the parables of Jesus grasped the most familiar everyday things of common life, and made them throw bright lights upon spiritual truths.

"The works of God are the shepherd's calendar and the ploughman's alphabet," for they illustrate his word. "The world below me is a looking-glass in which I may see the world above," wrote a wise man. Houses that are all windows, are almost as objectionable, as those that are all brick and stone. So a talk that is all stories and illustrations is as wearisome and nauseating as the obscure prophecy of Cassandra of which the author Lycophron declared he had never found any one who could understand it, and when he did, he would hang himself on the next tree. As no one ever could discover the meaning of the poem, the author was never compelled so to disgrace any tree. Is there not some modern literature, on which the authors might safely risk a similar resolution?

I. LET ILLUSTRATIONS ILLUSTRATE.

To do this, you must first have something to illustrate. You have a truth to make clear. Be

sure your illustration throws light upon it; do not put the illustration so that it covers and conceals the truth. You wish to show the folly of the sinner opposing Christ.

THE SWORDFISH.

There is a curious fish with a long bony beak, which is very fierce in attacking whatever it finds in its way. This swordfish in its fury, dashes at a great ship with such violence as to pierce its timbers with its sword beak. But what is the result? The silly fish is killed outright by the force of the blow, while the ship sails on just as before unharmed by the rage of the foolish fish! Thus the sinner who like Saul opposes Christ, works simply his own destruction.

THOMAS OLIVERS.

You wish to show that a changed heart produces a changed life. You mention how Zaccheus gave half his goods to feed the poor, and restored to any he had defrauded fourfold. And the converted magicians of Ephesus, made a public bonfire of their costly but bad books in proof of their sincerity. So Thomas Olivers, author of the beautiful hymn

"Lo, he comes in clouds descending,"

was a wicked, dishonest young man. When he became a Christian, as soon as he had property, he got a horse, visited every person whom

he had defrauded, paid every farthing with interest and begged pardon of them for the wrong he had done.

2. LET ILLUSTRATIONS BEFIT THE TRUTH.

Windows are not for ornament so much as for light. So illustrations are not to surprise but to inform the hearer. A young and enthusiastic theologue once declared to his fellows, that he hoped "every student might be bold to sound the gospel trumpet with such a clear and certain sound that the blind might see." It would require a terrific trumpet blast for any one with good eyes to *see* it; we could hardly expect the blind to do it! A certain famous English critic was praising a sermon by the Dean of Chichester, and wrote thus: "The Dean seized the opportunity to smite the Ritualists hip and thigh with great *volubility and vivacity*." Now Samson smote a thousand of his enemies with the jawbone of an ass, but it must be more remarkable to be able to smite one's opponents with *volubility!*

There is a certain dignity and propriety, but not stiffness nor primness, which befits sacred truth, and should characterize illustrations of it. Those taken from Scripture will surely not offend the finest taste. If you wished to impress the golden rule: "As ye would that men should do to you, do ye also to them likewise," the parable of the Good Samaritan could be used effectively.

DUKE OF WELLINGTON.

The Duke of Wellington was urged by his steward to buy a farm next to his estate, and he assented. When the purchase was made the steward congratulated him on the bargain, for the seller was in difficulty and forced to sell.

"What do you mean by a bargain?" asked the Duke.

The steward replied, "My Lord, the farm was valued at £1,100, and we got it for £800."

"In that case," said the Duke, "you will take the other £300 to the late owner, and do not talk to me of that kind of a bargain again."

3. ILLUSTRATIONS MAY FIX ATTENTION.

An old shipbuilder said, "When I go to hear most ministers preach, I can plan out a ship from stem to stern, but when I go to hear Whitefield I cannot even lay the keel." He gained and fixed the attention at once. Some cannot do this, and resort to anecdotes to make their hearers listen.

But beware how you arouse dull hearers. You may find it a dear awakening. A preacher once discovered that all his congregation had gone to sleep under his preaching, except one poor idiot. So he stopped to rebuke them, "See now, you are all asleep except poor Jock the idiot." The congregation quickly awakened and were convulsed by the retort of Jock, who replied: "And if I had not been an idiot, I should have been asleep too."

THOMAS ADAMS AND THE SERVANT.

Referring to the indifference of persons to hear truth for themselves, the old Puritan Thomas Adams tells of a servant coming from church, loud in his praises of the sermon to his master. "And what was the text?" asked the master. "Really," quoth the servant, "it was begun before I got in." "What, then was his conclusion?" "Surely," replied the servant, again, "I came out before it was done." "But what said he in the midst?" queried the master. "Indeed, I was asleep in the midst," was his answer. "So many crowd to get into church, but have no room for the sermon to get into them," quaintly added Adams.

From the same old writer comes a witty story about anger and a hot temper. It has been recoined and recently put in circulation anew, though it is more than two hundred years old. A young husband frankly told his bride that she might regret her rash step in marrying him, for he had one dreadfully bad fault—he was always getting angry without cause. "Oh," the bride wittily replied, "I will quickly cure you of that, for I shall daily give you cause enough."

Old Jeremy Taylor is as full of classical anecdotes and allusions as an egg of meat. Old Thomas Brooks scatters metaphors through his sermons like dust of gold. The late Charles Spurgeon always took special delight in reading

him, for the suggestive thought and bright illustrations he found in Brooks.

4. ILLUSTRATIONS HELP TO GRASP THE TRUTH.

A truth may be difficult to make clear. Spiritual truth is commonly hard for the worldly to grasp. Nicodemus though the teacher of religion at Jerusalem, could not understand the doctrine of the new birth. He was confused over the fact and how it could be. So Jesus compels Nicodemus to separate the *fact* of the new birth from the *process*, by the common illustration of the wind. He knew the wind blew; but he could not tell whence it came, nor whither it went. So he might accept the *fact* of the new birth, though he could not understand the *how*.

If God pardons and puts away our sin, then it is sometimes hard for men to see what they have lost by late repentance. Why are they not just as if they had been godly from childhood.

NAILS IN A TREE.

A father is said to have found this same difficulty, and hit upon an effective way of removing it. He bade his son go out and drive a lot of nails into a good sized tree in the yard. The next day or two he bid him pull all the nails carefully out. Then he went out with the lad, and said, "You see the nails are all out; is not the tree just as well off as before?" "Oh no," says the lad, "all the holes are left as wounds in the tree." "Well,

perhaps they will disappear in time." So they waited several years. The tree grew thrifty; the nail-wounds were all overgrown. But when at last the tree was cut down the scars were found covering the trunk where the nails had been. So the scars of sin mar the character though God has forgiven them, and blotted them all out of his book. It is well to repent in adult life; it is better to begin a godly life in early childhood.

ERSKINE AND THE LADY HEARER.

To impress the importance of going to worship in a right spirit, it is said a lady attended a communion conducted by a minister unknown to her and greatly enjoyed the service. Asking who he was, she was informed that he was the noted Ebenezer Erskine. Again she went to hear him, but with little profit, or interest. So she related her experience to Mr. Erskine, to explain. "Ah," said he, "the first Sabbath you came to meet the Lord Jesus, and you had the blessing: the next Sabbath you came to hear Mr. Erskine, and you had no blessing, and had no right to expect one."

THE AUCTION OF A SOUL.

If you wished to fix attention and bring the hesitating to a decision, the "Auction of a Soul" by the noted Rowland Hill might be used. Mr. Hill was preaching in the Moorfields, London, when Lady Anne Erskine's carriage passed that way. Seeing the crowd, and learning that Row-

land Hill was preaching, she had a curiosity to hear him, and had her carriage driven near the stand. The splendor of her equipage turned the attention of the people from the sermon.

Rowland Hill noticed this, and hastened to use it to bring the audience back to the truth. Raising his voice, he cried: "I bespeak your attention for a moment to an auction sale now going on. The soul of this lady in her splendid equipage is for sale, and I hear three bidders.

"How much do you bid? Hark, the *World* bids—what do you bid? 'I will give riches, honor and pleasure.' She is worth more than that: for she will live when riches, honor, and pleasure have passed away.

"Who bids next? Satan? Well, what is your bid. 'I will give the glory of the kingdoms of this world.' That is not enough; for her soul will live after the glory of the world has vanished like the shadows of the night before the majestic light of the king of day.

"But, hark, I hear another bidder. Who is he? Ah, the Lord Jesus Christ. Well, what do you bid? 'I give grace here, and glory hereafter, an inheritance incorruptible, undefiled and that fadeth not away—eternal life.'"

Turning to the splendid equipage, Mr. Hill exclaimed in his finest pathos, "Madam, Madam, which shall have your soul? Remember Jesus died to rescue you. All heaven and earth witnessed the great price he paid on the cross. The

Son of God bids for your soul! Can you: dare you object?"

This appeal, it is said, was blessed to her soul. She became associated with Lady Huntingdon in the blessed work of winning other souls to the Lord Jesus Christ.

CHAPTER X.

METHODS OF WORK.

"I am become all things to all men, that I may by all means save some."—PAUL, R. V.

OF fourteen hundred millions of human faces now on the globe, it is said, there are no two faces alike. This marvellous variety of expression in "the human face, divine," is an index of the almost endless variety in human minds. Every mind must be treated according to its nature; the truth should be fitted to the peculiar structure of each soul. There will then, result an almost endless variety of methods. It might seem hopeless, at first sight, to suggest ways that would be helpful. Yet as the millions of faces can be grouped into great racial families, resembling one another, so the wider mental variations can be brought into groups of similar types, and thus suggestive methods of bringing religious truth to them may be helpful along the broad lines of Christian work.

These methods I may note under two divisions: I. The classes to be reached: II. The means of reaching them.

I. Under the CLASSES TO BE REACHED, only a few can be mentioned:

1. THE SCOFFER AND SKEPTIC.

It is not worth while to be drawn into an argument with these classes. They feed on discussion, and delight in a battle of words. They relish debate as an athlete does exercise. It is one of their regular pastimes to have this kind of mental gymnastics. You will make little impression upon them by logic or elaborate reasonings.

An example of a godly life, is one of the most affective ways of reaching these classes. Lord Peterborough, famed for wit rather than religion, was lodged for a time with Fenelon, and was so charmed by the piety and beautiful character of his companion, that he confessed to him at parting, "If I stay here any longer, I shall become a Christian in spite of myself."

Sometimes a single remark, incidentally made, may leave a deep impression. A young lady meeting a frivolous friend in the street who had repulsed every effort, simply said, "I am praying for you." The words were quietly and prayerfully spoken, but they led the young man to think that he ought to pray for himself, and soon after he confessed Christ.

Some have been blessed by using Scripture in this way: those who trifle with religious things commonly reply, this matter is foolishness to me. "Well, that is just what the Bible says. The Bible says it is foolishness to them that are perishing." The person looks up, with some curi-

osity. "What is that?" Then add, "You were just saying that all this coming to Christ is foolishness to you, and that is just what the Bible says it would be." Then the person wonders how the Bible should say that, and you turn to 1 Cor. ii. 14, and read, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned."

When a French revolutionist declared to the peasants, "I will have all your steeples pulled down, that you may no longer have any object by which you may be reminded of your old superstitious worship," they replied, "But you will be compelled to leave us the stars of heaven."

A doubter once accosted Alex. J. Harrison, saying, that he did not know whether there was a God or not, but thought it higher morality to think there was no God. Mr. Harrison drew out the man's experience. The unbelief was the result of his fear of death, and his praying to have that fear removed. Finding that the fear remained, he had rushed to the other extreme that God did not care, or that there was no God.

Mr. Harrison said, "put aside all belief in God now for a moment. You believe in doing right?" "Oh, yes." "You would do that, whether paid for it or not? You would not say, I will be honest if honesty pays, or just if justice brings comfort, or truthful if it is more profitable

than lying?" "No, I would not be a *man* and say that." "You would not say, I will do right, or 'duty,' if that will take all sorrow out of life? That would be bargaining with right, with duty." "No, no, I would not do that." "But now, put God in the place of right or duty. Have you not been unconsciously trying to bargain with God? Have you not said, I will serve you, O God, if you will take away the fear of death. Whereas you ought to have said, I will serve you, come what may, for that is right."

"Stop! I see it all," said the man. And his atheism and doubts were gone. And with this new belief, the fear of death fled.

2. THE DEBASED AND VICIOUS.

Of the ministry of Jesus, it is said, "Then drew near unto him all the publicans and sinners for to hear him." Luke xv. 1. See also Matt. ix. 10. The gospel has a certain attractiveness to those really steeped in sin. They know that they are on the wrong road; on the way to destruction. Some of them—perhaps all of them would like to escape from the sure consequences of their dreadful sins.

They have given way to appetites, to passions, to drink, to sensual sins, to savage vices so long, that they have little disposition, and no power to resist the bad habits. They have rational intervals—not very long, nor strong as the life goes on, when the better self struggles to assert itself.

There are lucid moments, in their insanity of sin; God's light flashed in upon the conscience. Good resolutions are made—to be broken. They will turn—the man says, "I will be manly"—the woman says, "I will live worthy of my being and my God." But sin is strong. Help is not sought. The soul continues wallowing in filth and sin.

THE HELPING HAND.

A godly heart and a helping hand are needed to reach them. The loving call of grace, the message of hope for the lost, through the suffering Son of God, are the voices that they may hear. They are conscious of being despised by the respectable. They even despise themselves. They have lost their self-respect. They have tried to reform and failed. The world refuses to give them a chance: it spurns them, kicks them out of its "decent" society. Their comrades in sin laugh at them, and deride them for getting "snubbed." Hopeless, they sink to a lower level in sin.

These outcasts of society—dissolute, debauched men, tempted, seduced, fallen women, hardened, emboldened in vice, filthy of conversation, besotted in evil, still have souls. The Son of God died even for them, though you may not always think so.

The tender call of grace may reach their ears and touch their hearts. You do not need to dwell on their sinful lives. They know that side. Tell

them of the love of God that would reach to them, of the heart of God that yearns over them, the Spirit of God that would win them to better things, the power of God that is ready at their call to help them, of the pardon of God through Christ Jesus that is ready to wipe out the past, and forget it forever.

Read the narratives of wonderful conversions through the work of the Salvation Army and the Volunteers. Study what the Rescue Missions have done in our great cities among the fallen women. What a splendid exhibition of the Christlike spirit of modern Christianity is shown in these and like mission "settlements," and loving work in the very centres of the worst of the sin-festering sections of our great cities. It is hand to hand work; nay closer than that, it is face to face and heart to heart love. It is bringing the great, warm Christ-heart into this seething mass of human corruption to cleanse, purify and uplift each member, awakening self-respect, then reverence for God, love for man—love for the Saviour. It is bringing the poor, sin-crazed being out of the tombs, the grim dwellings of the dead, and putting him in a right mind, giving hope for despair, clothes for rags, pardon and purity for besotted sin, manliness for meanness, a sense of righteousness for wretchedness, faith for fierceness, a home and love here and a hope of heaven in place of being a wanderer here, and an outcast forever.

The Sunday Breakfast Association of Philadelphia reports that it reached 134,231 persons in one year, and that 7,543 of that number expressed a desire for a better life, and a determination to get away from their evil surroundings so as to lead good and true lives in Jesus Christ, before God and men. In another year, out of 124,894 who attended its services, 8,309 went forward for prayer, and desired to find the new life in Christ.

3. THE WORKING CLASSES.

These form the great middle portion, the "masses" in every community. It has been said and resaid, and has been dinned into our ears until we are weary of it; "The masses neglect the church." Wherever that is true, one of two other things is true: Either the church neglected the "masses," or worse still, did not want them.

These "masses" do not want to be patronized. They are "not objects of charity." They do long for sympathy, for comradeship. The social instincts are strong in them. They toil hard. They struggle to gain and keep their places in the workshop, factory, store, or on the farm. The strain at work is severe and often long each day. When that is over they want and need relaxation. Like the bow pulled to the utmost springs to the opposite extreme when let loose, so they seek frolic, fun, jollity, play, to rest muscle and mind.

NEED RELAXATION.

The working classes have been trained to work. They were taught how to do some particular trade with skill; how to sell goods with consummate tact, how to accomplish the most and the best within a given time. Days and months and often years are spent in gaining this knowledge. Great institutions have been founded, and funded with lavish hand for this end. Immense sums have been given to erect suitable homes for these children of toil. But they have never been taught how to have proper and healthful play, amusements, and relaxation.

IS THE CHURCH A CLUB?

The working classes are the most sensible, and the easiest to reach, if you go at it in the right way. To many of them the church is just what the splendid clubhouse is to the ordinary person, a place for the privileged class. He reads over the door, "Common people not wanted." The notice is not there in print, of course. It is plainly read in the air of the congregation, inside and outside. The workingman would as soon enter the Union League Club as a church in a fashionable quarter. You say this is a wrong idea on his part. But how did he get that wrong idea? It is surely not a fiction of his brain. It was not hatched out of an empty shell. The masses of work people are both sensible and sensitive; they do not go where they are not wanted.

THE BIRMINGHAM EXPERIMENT.

From ten or eleven years of experience in successfully reaching the working classes of Birmingham, Eng., the Rev. Charles Leach says of the secret of his success: "First and foremost I had something to tell the people." And that something was out of his own experience of the compassionate love and tenderness of God toward the sinner, and his grief over the wanderer, and the open arms with which God would welcome his return. He was not ashamed to catch them with what was of interest.

The subject of his first address was "Two Hours in the Borough Jail." He described what he actually saw there: their cell, their bed, the food they ate. When he described their food, he took from his pocket a six ounce loaf allowed each person, and held it up by a string pointing to it. "There it is—a meal for a man. Look at it. This three times a day, with hard labor, and the soft side of a board for a bed."

That loaf was an object lesson that was talked about in the shops next day. It advertised his lectures, and filled his house. But from prisons, he passed on to speak of "Prepared places," in heaven, and of Christ who had gone above to prepare them. Then followed the next week a lecture describing "Two Hours in a Madhouse," and so on for ten years.

The "non-churchgoing" work-people crowded the large public hall of Birmingham seating 3,000

persons, the mayor granting it, when the audience became too large for Mr. Leach's chapel.

His service was extremely plain and simple; no band of music, no cornet, organ, nor fiddle—only a tuning-fork. Here was no choir of professional singers, not even a good soloist. The audience sang the familiar hymns and tunes:

"Rock of ages, cleft for me."
"Just as I am without one plea."
"I lay my sins on Jesus."
"How sweet the name of Jesus sounds,"

and similar sacred songs. This was followed by prayer, a second hymn, a short Scripture reading, with brief explanatory remarks, and a third hymn. Then the address rigidly kept within half an hour, another hymn and benediction.

This sincere effort to reach the masses, not only reached them in the hall, for which they cheerfully contributed enough to pay all the expenses, but it filled the chapel at his regular services, which before had been nearly empty, increased the membership forty per cent., closed many shops on the Sabbath, turned hundreds of drinking men into sober, godly husbands, and brought peace, plenty, and purity into a multitude of homes, that before had been full of sin, want, and misery.

THE ONE NEXT YOU.

The busy man or woman may not be able nor be called to do this kind of work in public as-

semblies. But each may do it, day by day, in the circle where God has appointed the service. Seek the one next to you. Many years ago a bright young business man was in his store at Bangor, Maine. He was moral, upright, a clean young man, but he cared not for Sunday, for worship, nor personal religion. One week day morning a tall, blunt speaking man entered the store, and rather abruptly called out, "I came to tell you of a good trade. The Master offers you to-day, the pearl of great price. Will you buy it? I will call for your answer in two weeks. Good-morning." And he was gone. The young man looked after the messenger, counting him as others did an eccentric person. But that "offer" rang in the young man's ears. He could not shake off the impression. It clung to him until it brought him to confess Christ, and to give his life to Christian service. Twenty-five years of the best of his days he labored for the Master in the American Sunday-school Union, and for nearly forty years was an esteemed officer in a prominent church of Philadelphia. It was the personal word, the "offer" of salvation, that came unexpectedly to him when alone in the Bangor store that turned his whole life.

JOHN B. GOUGH.

It is the friendly hand of a busy worker, with a loving heart that gave courage and hope to a despairing soul, and was the instrument in the hand

of God, of saving John B. Gough for that magnificent lifelong battle which he so eloquently waged against rum and the drink habit.

A Christian worker was speaking to his son, on personal religion, while the two were near where a poor costermonger, "Bill Sykes" was dying. "Give him that little bit," said the costermonger. "What bit?" asked the worker. "That little bit about Christ taking my place and how he had my punishment for me. That's the bit." It was sound advice.

DR. PRIME'S CALL.

Dr. S. I. Prime tells of calling upon a young woman at her request. He had never seen her, and scarcely knew how to speak to her soul. But while waiting for her to appear, he picked up a Bible from the table and found a leaf turned down at the text: "Be not afraid: only believe." When the woman entered the room, he asked, "Who turned that leaf?" She replied, with deep feeling, "My dying mother." "Have you believed?" "No." "Why not?" "How can I, when I do not?" "Why did your mother turn down this leaf?" "That I might read and obey these words." "These then are her words for you, her path for her dear daughter to walk in, when she was dead and gone. Now will you walk in it?" After a pause, trembling, she answered, "I will." "Will what?" he asked. "I will not be afraid, and will believe." The two

fell on their knees and Dr. Prime prayed for the young friend fervently. She arose with joy in her countenance, and ever after was found rejoicing in Christ her Saviour.

WORKING CLASSES AND THE SALOON.

The great working class will be where they are heartily and sincerely wanted. The saloon wants them. It makes everything bright and attractive for them from the outside. It sends many a comrade's call after them. The gambling shop wants them. It makes things alluring for them. There are handsome rooms, cozy chairs, good music, jolly company awaiting them in the house of pleasure.

Sometimes, at midnight of a blustering cold night, the saloon keeper may say, "It is time to lock up; you will be wanted elsewhere." Remember that word: when you see the open door of the saloon, answer, "I am wanted elsewhere." You are wanted in your own little home. You are wanted at the savings bank, and at the building association. You are wanted at the house of God. Christ Jesus, the carpenter's son, your Best Friend, wants to meet you. He wants to be a Brother to you; a Companion in your poverty and toil, a Saviour in the time of temptation and sin, a blessed Comforter in every sorrow, and to give you the joys of eternal life and rest, when toiling here is ended. Will you hear him?

4. THE INTELLECTUAL AND WEALTHY CLASSES.

Some one has rather bluntly said, "The heathen in brown stone palaces need the gospel, as badly as those in the brown hovels." Sir Isaac Newton was once reproved by the skeptical Halley for believing in religion. And Halley boldly avowed his skepticism. "Sir," replied the venerable scholar, "you have never studied these subjects, and I have. Do not disgrace yourself as a philosopher by presuming to judge, on questions you have never examined." Halley felt compelled to admit that he had not examined those matters.

These classes are not easy to reach. They are generally engrossed about other things. Life goes on comparatively smooth with them. Sometimes, trouble and sorrow visit their homes, and then they feel the need of comfort which neither wealth nor learning can offer. The intellectual person is often quite ignorant of the Scriptures. Gibbon confessed incidentally that all he had carefully read of the Bible was the Gospel of John and one chapter of Luke. Hume once said that he had never read even the New Testament with attention, and never read the Bible after he had grown to manhood.

SWIRL OF SOCIETY AND BUSINESS.

So the wealthy, the well-to-do have a busy round of duties, of pleasures and of attentions, and no time for religion. Why you don't know half the round of engagements a "society" per-

son has daily. There is the ride, the party call, the matinee, the club, the whist-party, the dinner, the theatre, and no end of private engagements.

In the rush and swirl of a great business, it is no better. For from early morning until near midnight, the thousand and one schemes for expansion, for bargains here, and for preventing losses there, crowd upon the man of business, until his brain reels, and he yields to sleep often from complete exhaustion.

To the last he is pulling down, to build larger fortunes for this world. How can he give time to the things of the world to come?

But you must watch your opportunity. Study the best way to impress the rich for this world, bankrupt in faith. Do not "bore" business persons. If you think of a word for them, speak it in a manly, business way, and leave that with your prayer to do its work. Do not give them the impression that you regard them as the worst sinners in the world. They may be so, but you are to look at the worth of the soul, and try to win them by love. You may let them see that God is no respecter of persons.

A TIMELY WORD.

Send them some brief, interesting gospel note. In a great city, there was a man of wealth given to sports. He did not care for church nor religion. One day, he did not feel like going out,

and asked a young lady, a near relative, for something to amuse himself. She was a Christian, and had long waited for some fitting time to speak to him, but it came not. So she casually handed him a book, saying, "I don't know as this will interest you, but suppose you look at it." The book was "The Story of the Gospel." He sat down to read it. He read on and on. The story touched his heart. He became an earnest Christian.

An intelligent woman of society relating her experience, says, "I long wanted some person to tell me about religion, and sought the society of Christian people for this purpose, *but nobody spoke to me.* I was sadly disappointed." There are hundreds who have had a similar experience, and have said in bitterness of heart, of Christians, "No man cared for my soul."

THE COLLEGE STUDENT.

In a college of Massachusetts, there was a revival, but many of the young women pupils avoided the meetings with a curling lip, and scornful look. Among them was one "Helen B——," especially unwilling to hear a word or to attend the meetings. So a band of her mates agreed to pray for her. While they were praying she entered the room. They sang,

"I was a wandering sheep,"

and she the proud wayward child broke down and returned in joy to the good Shepherd.

The patriarchs Abraham, Isaac, Jacob and Joseph were wealthy and godly, so were David, Job, Boaz, Joseph of Arimathea, Jairus, Cornelius, the treasurer of Ethiopia, Sergius Paulus, and many others.

Not a few learned are mentioned in Scripture as using their learning in God's service. Nicodemus the teacher sought Jesus "a great company of the priests (learned in religion and law) were obedient to the faith." Acts vi. 7. Paul was trained in the best schools of his time.

THE PLEASURE SEEKER.

The lover of pleasure too may be reached by personal work and love. E. Payson Hammond tells of this instance brought to his notice by John Neal of Portland. A young woman seemed to be undecided. Mr. Neal spoke to her. She answered, "But, I shall never be a Christian." Mr. Neal tried to present the love of the Saviour to her in earnest, tender terms. "But, Jesus will never accept me," was her answer. "Why He accepted Saul." "Yes, but Saul *thought* he was doing God service; I knew I was not. I was interested some three years ago, but I danced all night after it, and felt no more concern. I ridiculed religion, and came only to make sport of them. I can never be a Christian." Thus she went on. For days she was prayed for and with. One night, unable to sleep, she recalled this verse, "If we confess our sins, he is

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." She resolved to trust Christ: she found comfort and peace.

George J. Romanes, the noted naturalist, for many years an agnostic and unbeliever, after a long struggle came out frankly with this confession: "Now I have come to see that faith, religious faith, is intellectually justifiable—the natural hypothesis of a pure heart."

Tennyson's sweetest songs are of the infinite and the immortal life. His last prayer-poem breathed this:

"May I see my Pilot face to face, when I have crossed the bar."

Alex. J. Harrison, Halifax, Eng., relates how he found a man of great intelligence who said he could not believe many things in the Bible. He proposed to him to get two copies of the New Testament, that he should take one copy and beginning with the gospels, read very slowly and thoughtfully, deliberately striking out with a pencil every passage he could not honestly accept, and acquaint him with the result. The man followed out the suggestion, and as Mr. Harrison expected, the result of his first reading was that he had rejected the *physically* supernatural, leaving the morally supernatural altogether untouched.

Then he asked the man to take the other copy,

and read in a similar, careful way, noting this time all the passages that he could honestly believe, and consider this result.

Then he asked him to compare the two books. After meditation the man found that he had refused to accept the less, while accepting the greater facts. He saw that whether or not the miracles attested Christ, that Christ attested the miracles. He became a believer.

5. THE NOMINAL CHRISTIAN.

This is a very large class, with many varieties. Hence it is often said, and perhaps truly, that the greatest hindrance to the progress of Christianity is the inconsistencies or imperfections of professed Christians.

Many professed disciples are not careful to depart from iniquity. When asked to come up to a truer life, the excuse is, "I am doing the best I can." In plain English, "I am living as near right as I can, *therefore* I don't need Christ." They are simply trusting to their morality, their works to save them. The people tried Jesus with this question. What shall we do that we might work the works of God? The pointed answer was, "This is the WORK of God, that ye believe on him whom he hath sent." John vii. 28, 29. These modern self-righteous people do not fully trust Christ for salvation: they trust their works, which they imagine are the works of God. Read Rom. xii. 1–3, and 1 John ii. 15.

SAVED, NOT BY WORKS.

Another class says, "Oh, yes. I am trying to live a better life." But have you received Jesus? Have you the Holy Spirit? If you have, cease your "trying" and trust Christ: "For Christ *is* the end of the law unto righteousness to every one that believeth." Rom. x. 4, R. V. Sinners are never justified nor saved by "trying." "By grace have ye been saved through faith," says Paul to the Ephesians. Eph. ii. 8, R. V. "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. iii. 24. Salvation is not by works, nor by "trying to be good": "the free gift of God is eternal life in Christ Jesus our Lord." Rom. vi. 23, R. V. Will you accept "eternal life," God's present to you? That is the question for every soul to answer.

Another class of professors relies upon God's goodness. God is too good to condemn me, for a few sins. Is it not said "God is love"? True, but do you love God? Jesus declared that those who had done ill shall come forth "unto the resurrection of judgment." John v. 29, R. V.

The same book which says, "God is love," also says, "If any man love the world, the love of the Father is not in him." 1 John ii. 15; iv. 8, 16. See also Matt. xxv. 46, and Rev. xxii. 15. God's love would lead you to repentance: and to forsake sins: not to die in them. Rom. ii. 4; John viii. 21. The trouble is that you want to be saved

in your own way. God is willing to save you in his way alone. You won't be saved that way: "ye will not come to me, that ye may have life," said Jesus Christ. John v. 40. So he said to the people, "Except ye repent, ye shall all in like manner perish." Luke xiii. 3, R. V.

Another class of professors wants to be saved, but they want to enjoy all the worldly pleasures possible also. It is not a question of the right or the wrong of those pleasures. It is their absorption in them. It is pleasure first, Christly service second. It is seeking the selfish fun and amusement of the world first, the Kingdom of God next or later. Give it just enough attention to insure me for the next world is what the action and lives of many professors seem to say.

How are these to be brought to a higher level of Christian living? Tell them of the joys of a consecrated life. Impress upon them their noble privilege. Whoever receives Christ receives the right to become a son of God. Think over, recount the riches, the honors, the glories, the mansions that belong to the sons of God.

"Since I have known and believed in the Lord Jesus Christ, I have been as happy as an angel," said Lady Margaret Hastings to her new sister-in-law Lady Huntingdon. This simple testimony stirred Lady Huntingdon's soul to its very depths. It led her to consecrate herself fully to Christ, and gave her an intense lifelong and joyous passion for the salvation of souls.

II. THE WAYS AND MEANS.

These are many and often difficult. But difficulties are good tests of men. Says Sir Robert Peel, "He who wrestles with us, strengthens our nerves and sharpens our skill." William Penn's mottoes are stimulating to the Christian worker: "No pain, no palm; no thorn, no crown; no gall, no glory; no cross, no crown."

Paul says: "I am become all things to all men, that I may by all means save some." 1 Cor. ix. 22, R. V. This is the true spirit of every busy worker who would win souls. Suggestions can be made here, along a few lines only; their chief value will be to start the mind of the worker to think out a hundred better for every one here given.

HOW BEGIN?

How to begin? is the great question. If some person seeks you on a business matter, you can listen; it is all you need to do until the business is made clear. But if you are seeking another on the most important Christian business; that of personal religion, then what? The person may be a stranger, or one casually seen in your daily occupation. How is the subject to be introduced? This is the great obstacle. It is not because hundreds of conscientious persons do not wish to speak to their irreligious friends, that they keep silent. It is rather because they do not know how to begin. I am confident that

multitudes of sincere godly persons are silent at such times because they fear speaking will give offence, and do more harm than good. After all, where there is a loving spirit, are not such fears usually groundless?

A venerable minister wrote to an eloquent speaker announced to address a large meeting on home evangelization: "Don't give us a lot of theories: tell us some facts." So I purpose to note some "facts," showing "ways" of working which others have found simple and successful.

I. THE SILENT MESSAGE.

The Scripture text, tract, leaflet, and book have been happily called the "silent missionaries." You may be ever so diffident, yet you can send a little pocket or "letter leaflet" containing a gospel message to one you desire to reach. Send at stated intervals, carefully selecting each one, so as to adapt it as best you can to the case.

DR. ALLIBONE IN A STREET CAR.

S. Austin Allibone, LL. D., gave and sent out over a thousand little Scripture text cards, and "pocket leaflets," with an earnest gospel appeal, every year. He always kept a dozen or more different leaflets carefully chosen, placed on a shelf in his study near the door. Every caller was politely handed one of these as he or she left the room. He carried some in his pocket to give out by the way, as he had opportunity. One

day I entered a street car with him. Soon after, a plainly dressed and coarse looking lad took a seat near us. Dr. Allibone at once broke off our conversation, and moved up beside the lad, asking him where he worked? Where he went to Sunday-school? and where to church? The lad confessed that he went to neither and had temporary work only. Dr. Allibone spoke a few kind words, gave the lad his address, and offered him a "pocket leaflet" or card giving "seven reasons" for going to church and Sunday-school. The lad received the leaflet, and was reading it attentively when we left the car.

This great bibliographer had no patronizing air; it was in the simple spirit of the gospel that he thus sowed seed by the wayside. And letters of thanks often came to him from perfect strangers, for his Christian service. One year there were ten or twelve wrote, tracing their conversions to his incidentally handing them a "card" or a "leaflet" with a very brief gospel message on it.

THE GOSPEL CHAIN.

You may have heard how Richard Baxter was made the beginning of a truly "gospel chain."

A common peddler sold a copy of Dr. Sibb's little work entitled, "The Bruised Reed," to the father of Richard Baxter. The reading of this work was the means of leading young Baxter to accept the Saviour. Richard Baxter wrote 168 works, among them, "The Saints' Everlasting

Rest." Reading this work led Philip Doddridge to consecrate his life to Jesus Christ and his service. After years of earnest work in the ministry Doddridge wrote, "The Rise and Progress of Religion in the Soul." This book it is said, with the influence of Dr. Isaac Milner, was blessed to the conversion of William Wilberforce, who had been a gay youth at Cambridge. Wilberforce afterward wrote the "Practical View of Christianity." Reading this volume led to the conversion of Legh Richmond and Thomas Chalmers. The pathetic little narrative of the "Dairyman's Daughter" was afterward written by Legh Richmond, and translated into many languages, and has been read by hundreds of thousands, leading to the conversion of multitudes of souls. The fervent sermons and works of Thomas Chalmers turned the attention of some of the most intellectual minds of Scotland to the truths of Christianity and to Christ. His loving words and kindly hands placed on the head of a Scotch lad gave him a new impulse toward a noble life. That same lad afterward came to America, and the power of Dr. Chalmers' influence and example led him to consecrate himself to the Mission Sunday-school work. This lad became John McCullagh "the Sunday-school man of the South," who organized a thousand Bible Schools in destitute places. Many were brought to confess Christ through these schools, and churches that were formed upon their foundations are still

actively spreading the news of salvation in those great fields. And this "Gospel Chain," started over two hundred and fifty years ago, in that little "Silent Messenger," left by an unknown peddler in the humble boyhood home of Richard Baxter.

The Lost Quarterly. When one is striving to be a winner of souls, the Lord often blesses the laborer by the most unexpected conversions. A weary member of a Sunday-school in Virginia, lost a Union Quarterly on a country road. Not long after a stranger passing that way picked it up. Attracted by its lithographed cover, he was led to examine it. He had never seen such a book before and it was a riddle to him. He stopped for the night with a member of the school from which the "Union Quarterly" came. When the stranger showed his newly-found treasure, the use of it was explained to him, and he was told of the missionary who formed the school and supplied it. "Tell that man to come over into our parts and organize a school for us," said the stranger.

The missionary found the place, known by the unpromising name of "Mudhole." He formed a school, securing a leader for it, some miles distant. Some time later, on a stormy Sunday the missionary again found the little log-house well filled, and twelve persons said they had decided to accept Christ. That "lost" Quarterly of the weary member of a little country mission Sun-

day-school was "lost" that it might be the means of saving a dozen "lost" souls in another secluded neighborhood beyond the mountain ridge.

THE LOST LESSON LEAF.

The Rev. Dr. W. P. Paxson related a similar incident in his experience. A ranchman was herding his cattle on a great plain of Texas, when he picked up a small bit of paper. Unrolling it, he read some texts of Scripture upon it,—for it was a bit of a Union Sunday-school Lesson Leaf —which had blown across the plain,—and these Bible texts led the rough herdsman to seek forgiveness through Jesus Christ.

Small books like Spurgeon's "Advice to Seeker's," Hodge's "Way of Life," or Brooke's "Way Made Plain," have guided hundreds of souls into the way of salvation. John Gibson, a fireman in Philadelphia, picked up a copy of a small illustrated paper issued by the American Sunday-school Union, and found in it a prayer written by Dr. Pond. This led to a marked change in his life, and he adopted the prayer to be used at home, read the Bible in the engine house, and attended church when his duties would permit. He was crushed under the ruins of a burning theatre when on duty, trying to put out the fire. The bit of paper folded containing the prayer was found in his pocket after his death.

Writing kindly letters, or adding a line on the subject of religion at the end of a business letter,

or enclosing a neat card with a Scripture text on it is often an efficient way of influencing one to a better life.

NEWMAN HALL.

John Vine Hall speaking of the ordination of his son, Newman Hall, the eminent minister of London, says that his early advantages were many, but his religion was formal and outward, until a letter from his younger sister was used by the Holy Spirit to arouse him to see the need of consecrating himself fully to the Lord Jesus Christ.

A young boy in a humble home in the South, was persuaded to attend a little Union Sunday-school which he describes as about as "lively as a funeral." In that school he found books "fresh" and "juicy" (so he thought them) bringing him into a new world of delight, to spur him on to Christ, and to get an education. That lad entered the ministry and for many years filled the pulpit of one of the leading churches in Chicago.

A little tract entitled "The Praying Negro" fell into the hands of a physician who was a skeptic. He read this story of the poor African, praying for heaven's blessings upon her master, who was whipping her severely. While restless and suffering from the punishment, she prayed that her master might be forgiven, and saved by the blood of Jesus Christ. Such a spirit of forgiveness was so unlike human nature, smarting under injustice, that the physician was led to inquire into

Christianity anew, and it ended in his hearty acceptance of Christ as his Saviour.

A woman in the ordinary walks of life in New York City is accustomed to distribute copies of "Silent Comforters" or wall rolls with texts of Scripture in large print upon them. These are placed in the rooms of invalids, the sick, or the poor, so that some text can easily be read by any one in the room. The lives of many toilers and sufferers have thus been sweetened and comforted. Not a few have been led by these silent "Words of Healing" to forsake a life of worldliness for one of joy in the service of Christ.

2. UNIVERSITY AND SOCIAL SETTLEMENTS.

These movements have sprung out of our Christian life within the last ten or fifteen years. They have translated into life what was a theoretic truth only of Christianity. It is that spirit which in a more crude way filled the soul of St. Francis and his followers the Franciscans 600 years ago and before the order was sadly debased by unholy ambitions. As Walter Besant puts it, the consecration took these concrete forms in the minds of men and women. "Not money, but yourselves." It was a Christlike effort to uplift the cultured and the uncultured classes together. "The note of this new philanthropy is personal service; not money; not a check; not a subscription written; not speeches on a platform; not tracts; not articles in Re-

views; none of the old methods, but personal service. 'Not money, but yourselves.'"

The learned and refined plunge in among the ignorant, and the debased, living with them, that together they may rise to a nobler life. Wealth and poverty dwell together, share the same conditions, eat the same plain fare, that both may be transformed into the blessed image of the same suffering and glorified Christ.

There are already more than a dozen of such "settlements" as Toynbee Hall, Oxford House and the like in the great city of London, and others in Bristol, Manchester, Glasgow and Edinburgh. The movement has sprung up in America and we have settlements like the University Settlement in New York, the South-end House in Boston, the Commons and the Hull House in Chicago, the Philadelphia settlement; the movement having extended already to about twenty cities of our country.

The educated, it may be, wealthy Christian in high society, consecrates himself or herself to the service of Christ, and to a home among the lowest poor, choosing a room in their quarter, unpromising and foul without, but plain and cleanly within. Then work begins of studying the life of the poorest in that quarter, and how to get acquainted with them, and their lives, to sympathize truly with them, and help them to sweeten the life of toil, suffering, sorrow, and wretchedness. It is a noble, a Christlike service,

the same spirit which animates the missionary of the cross to carry the gospel to the Fiji Islands, the New Hebrides, or the tribes of Central Africa, only there is less reputation and glory in prospect, and more patience, prudence, and piety required in the home than in the heathen work. See W. Reason's University and Social Settlements, 1898.

3. *Salvation Army and Volunteers.* These are agencies distinct from churches, aiming to bring "the world to God." They grew out of a London mission led by William Booth in 1878. The purpose was to bear the gospel to the sunk and sinking classes, the paupers, the homeless, starving, extremely poor, and to the vicious and the criminal wherever found in city, town or country. They adopted the discipline of the army, and a uniform carrying a flag of red, yellow and blue, the red emblematical of the blood of Christ, the yellow of the fire of the Spirit, and the blue of purity of heart. They parade the streets with drum and tambourine, singing gospel songs. They require unquestioning obedience to orders, confession of religion, renunciation of the world, self-denial, perpetual poverty and local self-support.

The American Volunteers, separated from the Salvation Army, and under Ballington Booth and his accomplished wife, have modified the plans of the old "army" to bring them into closer harmony with the genius of the American govern-

ment and to meet American needs. They hold meetings in the open air, in tents and halls. Both organizations provide for the very poor, in many ways, as temporary lodgings, rescue homes, refuges, and the like, besides doing a vigorous evangelistic work. Outside of the church and its mission societies these are probably the strongest organized evangelizing agencies in the world.

There are a vast number of independent local ways of presenting the gospel through Medical and Reformatory missions in our great cities, through Magdalen and Rescue homes, for all sorts of fallen classes. These are doing a noble work for humanity and for Christ. Any Christian worker will gain more valuable suggestions in respect to practical methods of work by a few personal visits to these institutions, than by reading a whole volume on the subject. And better still, the personal contact with the consecrated people in them, would give an inspiration that would last one during life.

4. *The Gospel Wagon, Car and Ship.* The gospel wagon has often been used with success. It is nothing more than a common square boxed spring wagon, usually with "Gospel Wagon" in large letters upon the sides, and some text of Scripture as "Believe on the Lord Jesus Christ and thou shalt be saved," or "Jesus Christ came into the world to save sinners," also in large letters, often in stencil-letters on a strip of muslin

and tacked to the wagon box. Two or more go out with it, singing gospel songs, and speaking a word to those who draw near.

Some have had a large railway car fitted up with kitchen and beds in one end, and a room for service and prayer in the other, getting permission of various railways to run the car over their roads, stopping at small stations sometimes for several days to hold a series of gospel meetings.

A gospel ship or yacht has also been found useful in reaching places on rivers, bays and lakes for similar gospel services. The American Sunday-school Union had a sailor-missionary with his yacht employed for several years, along the Atlantic coast from Maine to the Carolinas, visiting and preaching to coast dwellers, on isolated places, who otherwise seldom heard the gospel. While some of these ways may seem to some to be spectacular and to savor of display, still the instances of conversion, narrated by this class of workers are often very interesting and remarkable, showing that the Lord blesses the message thus proclaimed.

5. *The Open Church.* A modern idea has taken firm root in the best Christian minds, that a church building should be used, and be fitted for being used for the spread of the gospel, not alone for a few hours of Sunday, but on seven days in the week. In fact, that it be always open every day and every night, for any poor wandering sinner

to find refuge at any moment, when hungry, heartsick, homeless, friendless, and forsaken he might be willing to turn his weary feet that way. And this "moment" often comes at night rather than by day.

Nay more, there should be such a force of earnest consecrated workers, evangelists of the true type, who should ever be on the watch for such lost ones. Even as those in the St. Bernard Hospice upon the Alps are ever ready to rescue the lost traveler, and to send helpers with their strong, keen-scented dogs to discover them when buried in snow, and to bear them restoratives; so ought every church of Jesus Christ to be a Spiritual Hospice in its community, with bands of workers, organized in relays, if required, to seek out and rescue the spiritually lost, the straying and the weak around it. This may not require great wealth, nor immense money endowments. It will call for a blessed consecration to the Master's work. For to maintain such an organization demands ministrations more than money; loving service rather than long prayers.

It is making religion in the Church a Christian business aiming at soul-saving, and character building for God. Here is one of the largest fields for the "busy Christian worker," the "lay-evangelist," for every one with a heart to work. Some evangelical churches are realizing this ideal to a large extent, having every form of Christian service from twenty-one to thirty-

five regular exercises during the week, the building practically never shut, from one week's end to another. These uniformly report larger additions from the world, than other churches in their communion.

6. *Young Peoples' Societies.* The "Christian Endeavor" to enlist young people in some form of Christian work began in Williston Church, Portland, Maine, in 1881. The pastor, Rev. F. E. Clark, after a revival, formed the young converts into a society for mutual spiritual growth, chiefly through a prayer-meeting. The simple plan was taken up by others with all the enthusiasm of youth, until the movement now counts its adherents by millions, and it has extended to nearly every Christian country on the globe. Their conventions have been phenomenal in numbers and zeal. Its methods are familiar to all, and require no detailed description here.

The King's Daughters, the White Ribbon and similar societies auxiliary to gospel work are methods which have been and still are effective in building up and strengthening religion in the communities where they exist. The King's Daughters with the "Shut in" society do a noble work for the invalid and the disabled class of persons, whose life is often one of great physical suffering. To them the comfort of the gospel is a blessed boon sweetening and bringing sunshine into what would otherwise be a life of despondency and gloom, ending in dark despair.

The "White Ribbon" movement stands specially to guard the purity of the home, and of the individual not alone from open dissipation and lewdness, but also from those insinuating and secret vices that enfeeble the vital powers, weaken the moral sense, destroy self-respect and reverence for God, and ruin the soul.

BROTHERHOODS AND WORK FOR MEN.

The large proportion of women in churches of America has often led worldly people to say, "Religion is good for women and children." It is not to the credit of the men, that among church members there are two women to one man. The women ought to be there, and more of them; but much more should the men be in the church. Why are they not? In almost any of our large cities there are nearly twice as many men's "lodges" as there are churches, and the former are usually well attended and well sustained. The lodge members recognize and aid one another in daily life. They cultivate a "fellow-feeling." There is a sense of comradeship, of mutual helpfulness. So the "lodge" is popular with men.

The Christian organizations ought to have a truer, deeper and more loving fellowship, and to manifest it to one another. Out of this idea, sprang the Brotherhood of St. Andrew in the Protestant Episcopal Church, the Brotherhood of Andrew and Philip in various other churches,

and the several forms of men's guilds, leagues, and King's Sons.

The Brotherhood of St. Andrew, and that of Andrew and Philip are exceedingly simple in plan, having only two rules, the rule of prayer and the rule of service. The rule of prayer is to pray daily for the spread of Christ's Kingdom among men, and for God's blessing upon the labors of the Brotherhood. The rule of service is to make an *earnest effort* each week to bring at least one man within the hearing of the gospel of Jesus Christ. The spirit of Christian fellowship and comradeship in the various walks of life is to be particularly cherished by all the members.

A blind man was brought to a service in Chicago Avenue Church and accepted Christ as his Saviour. When a call was made for the members to bring in the unconverted, the blind man responded, "I can't see any one but I'll *feel* for somebody." The next night he waited in a narrow alley, until he heard footsteps approaching him. Then he sprang out and said to the man: "Come, I want you to go to meeting with me." The startled man had not been to church for years. But he went, and was led to Christ. The blind man tried again and again: it is said he brought three persons in succession who also were led to confess Christ.

7. *The Union Bible School.* When President Harrison was leaving his home for Washington

his gardener urged him to get a dog to take care of the fruit. He responded, "Better set a Sunday-school teacher to take care of the boys."

And Dr. James W. Alexander heartily affirmed, "There is no Christan effort toward the reformation of rural ignorance and metropolitan vice which is doing so much as the Sunday-school. All our churches are built up by it, and new churches are formed. We can use this cheap agency long before we can send a missionary or gather a congregation."

By this means you can take the Bible into a community with a Baxter, or a Bunyan to illustrate it, and a Meyer, a Ryle, or a Schaff to explain it.

The city is the menace of modern civilization. It is the Gibraltar of corrupt rings, the impregnable castle of political "bosses." But about two-thirds of the population of America are still in the rural districts and they hold the balance of power. So long as these can be kept honest, upright, leavened with the gospel, our land is safe.

The Union Bible School has been a bulwark of moral strength, a distinct gospel power in the land. A single school of this kind may seem weak by itself. But when we remember that the American Sunday-school Union alone has founded about one hundred thousand of these schools, planting them over this wide country, dotting the western prairie, or over the hills

and in the valleys of the middle and southern states, and cheering the settler in the dense forests or the miner in his camp, is it not clear how these humble homes have been kept from swelling the tide of corruption which has swept over the cities?

Here is not only the largest, but the most hopeful field for the evangelistic and the lay worker.

De Witt Clinton once said, "The Sunday-school is one of the great powers by which the moral world is to be moved." William Wirt declared, "Public virtue has no solid basis but in religion." And Washington earnestly urged statesmen not to depend upon a refined education since "reason and experience both forbid us to expect that national *morality* can prevail in the exclusion of *religious* principles."

The strongest motives, therefore, springing from true patriotism, the zeal that is born of the broadest philanthropy, and the love that is inspired by the infinite worth of the soul, call for ceaseless efforts by every Christian to persuade some lost one to believe and be saved.

The Bible tells us of God and his love; of how Christ died for the sinner; of the Holy Spirit giving light to the soul; of the blessedness of service below: and of the glory of the redeemed in the life to come.

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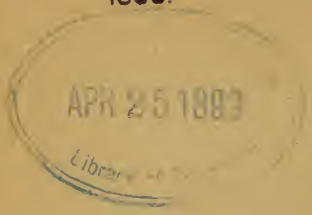
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